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# THE NATIONAL ASSOCIATION OF BIBLICAL INSTRUCTORS

## TO FOSTER RELIGION IN EDUCATION

# THE NATIONAL ASSOCIATION OF BIBLICAL INSTRUCTORS

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## A Reasonable Faith and the Will to Believe

HENRY E. KOLBE\*

### I

**A**FAMILIAR "gospel hymn," often sung for the altar call in revival meetings, has a refrain which begins: "I can, I will, I do believe." Many who are members of churches in the so-called "liberal tradition" are likely to look down their intellectual noses at what they unkindly call "emotional self-hypnotism." But we should do well to remember the proverb which warns against the unwisdom of throwing out the baby with the bathwater. If these revivalistic contemporaries err on one side in over-stressing the emotional aspects of religion, we are often prone to err on the other side and, discarding emotion or else reining it in until it loses its driving power, to run out into a rather desiccated and barren religious ritualism or rationalism. One of our major tasks, religiously, is to find a way by which emotional warmth and intellectual light can work together in double harness, in order that will, emotion, and intellect may alike be satisfied.

### II

One difficulty in working out a rational theology or a reasonable faith is an ambiguity which attaches to the word "rational." It may mean either that which can be arrived at as a result of a process of logical deduction from assumed or *a priori* premises or that which is capable of being integrated into a system or pattern which may satisfy the demands of reasonableness. The word "rational" is perhaps

most commonly used in the first sense; i.e., as a virtual, if not exact, synonym for logico-deductive, intellectualistic reasoning. "Rational," so used, is thus closely associated with the school of thought known as "rationalism," exemplified in philosophy by Descartes and in theology by Anselm. It might be advisable, therefore, to let this meaning stand for "rational" and to use another word for the second sense which has been noted. The literal meaning might be expressed by some word such as "rational," but that is artificial and pedantic. Fortunately, however, there is a common word which conveys the meaning desired. For what does "reasonable" mean save "susceptible to reason" or "that which satisfies the requirements of reason or intelligibility"? It is not identical with a process of deductive rationalism.

If this distinction be allowed, we may avoid ambiguity and be able to come to understanding and agreement as to the kind of ideology which a reasonable religious faith requires. For, surely, in the light of the development of modern symbolics, no one would now seriously argue, as Anselm did, from formal logical implication to ontological existence.

The truth of the matter, as Kant pointed out, is that there seems to be less purely logical rationality in religion than was claimed by the rationalistic and moralistic liberalism of the past century or the preceding Age of Reason. Recognizing this fact, recent theology, especially the "new orthodoxy," has tended toward a de-emphasis, in varying degrees, of rationalistic and moralistic elements in religion and

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toward a re-emphasis, also in varying degrees, of elements associated with intuition or faith.

In some ways this "religious revolt against reason" has overstated its case and laid itself open to attack. That, however, is only to have been expected. There is a pendulum-like quality in the process of history, a tendency to swing from one extreme to another. In history, as in a clock, stopping on center is fatal: we quite properly speak of "dead center." We may, therefore, regard the contemporary re-emphasis on intuition and faith as a healthy indication that there is enough spiritual kinetic energy in Christian thinking to cause theologians to seek to bring about significant changes in men's ways of thinking religiously.

### III

But what about that gospel hymn? Must we accept all the ways of thought and feeling of our emotional religious ancestors and cousins which it implies? Surely not: new occasions teach not only new duties but new ways of performing old ones. Very probably, however, many of those who sing that hymn with such fervor in their tabernacle meetings, as well as many who scorn such exhibitions of what they ungenerously term "psychological nonsense," would be equally shocked to learn that the basic idea which the quoted line expresses is almost precisely parallel to the view of religious faith set forth by William James in his "faith ladder."

- "1. There is nothing absurd in a certain view of the world being true, nothing self-contradictory;
2. It *might* have been true under certain conditions;
3. It *may* be true, even now;
4. It is *fit* to be true;
5. It *ought* to be true;
6. It *must* be true;
7. It *shall* be true, at any rate, true for *me.*"<sup>1</sup>

Let us go back now from this psychologist-philosopher to our tabernacle for a moment and listen again to the chorus of that song: "I can, I will, I do believe...." It does not seem so

absurd *now*, with a respectable thinker to stand beside it. But, one may ask, is it James's status as a thinker which lends respectability to the idea? Or rather is it not the underlying significance of what James said, with which the song happens to be in line, which helps to make him respectable as an interpreter of human experience? And if it is the verity of the theory which gives James high rank as a thinker, and not the other way around, why may not this same principle apply to the song?

### IV

We are thus led to the question of the relation of reason and will to religious faith. The answer, once pointed out, is obvious: Unless our faith goes beyond the empirically or logically demonstrable facts, it must of necessity be so "cabin'd, cribb'd, and confined" as to be pragmatically insignificant. If we do not believe except we see we shall never believe very much, and with equal certainty we shall never risk very much for the sake of what little we do believe. At the same time, unless faith goes beyond the stage of fictions—no matter how we may seek to sanctify them by dubbing them "useful" or even "logical"—it is doomed to stultification. No intelligent or honest man can long act as if a thing were true when he is convinced that it is nothing but the figment of his own imagination.

Actually, however, the amount of completely demonstrable proof available to us is much less than we commonly think, not only in religion but in other fields as well. Absolute proof is available only in abstract fields such as pure mathematics or formal logic. Every logic student knows that the verification of scientific theory depends upon affirming the consequents of hypothetical propositions—a formal fallacy leading to varying degrees of probability rather than to absolute formal certainty. We go forward in our learning processes, that is, not on the basis of demonstrated truth but on what John Dewey significantly terms "warranted assertibility." As I see it, this is not radically different from what religiously we call "faith."

For what does "faith" mean except, as James said,

"... belief in something concerning which doubt is still theoretically possible; and as the test of belief is willingness to act, one may say that faith is the readiness to act in a cause the prosperous issue of which is not certified to us in advance. It is in fact the same moral quality which we call courage in practical affairs."<sup>22</sup>

This means that we cannot completely demonstrate logically the truth of our religious beliefs. We set the proposition, "If there be a God, and if he be the kind of God which as Christians we have been taught that he is, then the universe will be orderly." This is the traditional argument from design, set in proper hypothetical form. To set this argument, "If there be order, then there is God" conceals the presupposition that only God can account for order and thus begs the question. Well and good: we can observe that the universe is orderly to a high degree of precision, though some modern physicists have spoken of a "principle of uncertainty" or "indeterminacy" in the subatomic realm. But we know that we can count on the regularity of "the swing of Pleiades" and on the correlation between compass needle and North Star. But that still leaves the antecedents of our proposition—the statements about God, which are religiously the foci of concern—only probable. Any one may still say, if he feel so inclined, either that there is no God or that God is quite different from the Christian conception of him, and that some other—e.g., a purely naturalistic—explanation can account for the observed regularity. There is nothing logically wrong with that claim; it is not absurd; it does not contradict itself. But it should be noted—and this is important because it is often slurred over by the "emancipated" rationalists or sceptics of our time—that *neither is it demonstrably true any more than the religious interpretation which it seeks to reject and replace*. Nor is the so-called "law of parsimony," that the simpler of two hypotheses is preferable to the more complex, arguable against the religious interpretation. For it is not demonstrated that the naturalistic

interpretation is in fact simpler or less ambiguous than the religious, and, further, the parsimony principle itself is but a postulate whose necessity and universality are not proved but assumed.

## V

Recall a phrase used above: "One may still say, *if he feel so inclined*." We must constantly take account not only of intellect but of feeling, not only of the rational but also of the non-rational aspects of experience. We do not escape this non-intellectualistic factor either by atheism or agnosticism, nor do we avoid it by scepticism. These also contain volitional elements and not rational ones only.

Let me illustrate by a summary report of a conversation with a philosophy teacher who rejected religious interpretations of man and the universe. He asked how I could justify religious, particularly Christian, views. I tried to explain, but such a venture is somewhat like "unscrewing the inscrutable." But he objected: "Aren't you just wishing that these things were true of the world and of man? You don't prove them. You assume them and go on from there." My reply was, "Yes, that is true. I *am* exercising what James called 'the will to believe' because in believing these things I find a better ordering of things for me and for the world in which I live. But," I continued, "are you free from the same sort of thing? Are you not, in your rejection of these hypotheses, exercising your will *not* to believe?" Well, it was really very strange: he simply had never quite got around to thinking of it that way before!

## VI

If the real significance of religion is not capable of being arrived at by purely logical processes, this does not mean that faith is contrary to reason. It does, however, imply that religious faith transcends intellect and calls for a commitment which is in the final analysis existential. Faith that is sufficiently intense to be significant—able to bring about "salvation," as the older way of expression would have it,

or "integration," which is the blessed word of more recent times—must take up rationality and intellect into itself but it cannot be limited to rationalistic deductionism. "Saving faith" demands not only the *investigation* of intellect but also the *investment* of will.

If it be charged that this opens the door to obscurantism, it may be replied that the corruptibility of a theory is no proof of its falsity. Nor is it self-evident that "obscurantism" which eventuates in devotion to Jesus Christ or to God is a lesser good than an incontrovertibly logical formulation of religious theory which does not move men to such devotion. Faith is essentially commitment to an ideal. Christian faith demands commitment to the ideals of God, man, and the life of righteous love which we find in Christ. Such faith demands trust beyond knowledge. "We walk by faith, not sight" is fundamental to the Christian gospel. If we wait for complete understanding before making the commitment of ourselves, we are doomed—perhaps not to hell, as the older orthodoxy so trenchantly reiterated, but surely doomed religiously to frustration and disappointment, modern psychological equivalents of hell. For we can never understand the full significance of religion from an external, analytical point of view. We must see religion from the *inside*, know religious principles as affecting *us*, become *ourselves* a part of the movement of faith if we are ever really to know what these things mean.

We may compare the relation between religious faith so held and an intellectual acceptance of religious teachings with the relation between moral goodness and the study of ethics. An intellectual knowledge of what great moralists have taught or the ability to phrase ethical principles in faultlessly logical language is neither a prerequisite nor a guarantor of one's being a moral person. Moral goodness must go beyond merely intellectual knowledge to the investment of one's self on the side of the good in the conduct of life, and that calls for an act of will.

Or, again, this view of religion as requiring personal participation is like love, which has been called "the outward all-overness of an

inward inexpressibility." The late Bishop Edwin Holt Hughes, of the Methodist Church, used to say that if a man were to propose marriage because he had reasoned from major premise through minor premise to that conclusion, he ought to be kicked off the premises. Every self-respecting girl has a right to be something more than the minor premise in a deductive syllogism.

No explanation of love is needed for one who has experienced it, and none is meaningful for one who has not. For love is in the end ineffable, even mystical. Faith is like that too. That is why the categories of the lover are much more meaningful in describing religious experience than are those of the logician. There is always something that slips past our logic, and it is this "something" which gives the real dynamic to faith.

And how does one come to be in love or to have faith? You may recall that old question, "Did she fall or was she pushed?" and the flippant answer, "Neither: she jumped." It is often true that we "fall"—i.e., that we grow into religious faith normally and naturally, without crisis or conscious effort. In other cases the "logic of events" or the sheer weight of tragedy or a sense of futility running through life pushes us toward religious faith. But there is also a sense in which we "jump"—in which by an act of will we invest ourselves in this way of thinking, hoping it may be true.

## VII

In so committing ourselves we act in faith and not in knowledge. We hope that this way of life based on the Christian hypothesis may be "true," in line with reality. We may be wrong. There may be no God after all, and all the claims of religion may be false. But on the other hand we may be wrong in a sceptical vetoing of the religious hypothesis or in an agnostic withholding of decision. And why should it be considered a virtue to refrain from making the commitment of life because of the fear that faith may not be founded in reality? Why be afraid of such a hope as the Christian religion sets before us? "Dupery for dupery,"

writes James in his characteristically pungent style, "what proof is there that dupery through hope is so much worse than dupery through fear?"<sup>3</sup>

The question then resolves itself into this: On which side do we exercise our wills with reference to religious belief? On the side of the Christian faith that there is a God, that he is good, that he is basically what Jesus showed him to be, that there is therefore a real purpose and a real hope and a real value for man and his life in the world? Or do we vote that all that is mere wish-thinking, that we have no "friend in the sky" or anywhere else, and that the ultimate end of things will be the cold darkness of an everlasting midnight in a world where vast impersonal and unconscious forces have worked themselves out in a futility of utter desolation?

It is hypothesis either way. The answer is made in faith either way. There is room for question and uncertainty as to the outcome either way. But one way opens up new doors to the creation of new values and to the enlargement and enrichment of old. It is the way of faith that leads to hope. The other way either closes all doors to hope or else tries to prop them open by the indefensible method of self-deception: "We know these things are not true, but we shall try for a while to act as if they were in order that life may not be intolerably meaningless." This is the way of the "faith" that leads to nihilism and despair.

### VIII

It would be difficult to deny that there are many things which are not nailed down tight in our universe. They are neither necessary nor impossible. They are possible only, with a potentiality which may be actualized one way or another. How they will come out, and in some cases *whether* they come out at all, depends upon us.

Now, this essentially pragmatic conception of religious faith is quite in line with certain important strains of biblical teaching. When Jesus says that they who would know the truth of his teachings must first will to try them in living experience (John 7:17), or when he tells

Thomas that they who believe, not having seen, will be blessed (John 20:29), there is no mathematical certainty as to the outcome. The invitation is to a venture where the only certainty is of the moral kind, where there is always the factor of risk. Or again this view is in line with the teaching of the author of Hebrews when, at the end of the list of heroes in chapter 11, he adds: "And all these, though well attested by their faith, did not receive what was promised, since God had foreseen something better for us, that apart from us they should not be made perfect" (Hebrews 11:39-40, RSV).

If, therefore, we can discover the deeper truths of religion only by self-commitment, and if the very purposes of God thus hang even in part upon us and our decisions, we have not only the right but the obligation to invest "ourselves, our souls and bodies" on the side of God and the good. We cannot escape decision or postpone it until all the evidence is in. The truth of the Christian gospel can be brought to actualization only by the devotion of the whole self *before* demonstrable proof is available—an act of faith which involves risk and demands courage.

Ultimately, then, the most momentous question we shall ever face is inevitably related to will—the will to believe to the point of commitment. How shall we vote? We must choose, and the choice involves the risk of error. But on what side take that risk? On "the side of the angels"—or against them? Where do our wants lie? What do we *will* to be the case in our world.

In our answers to these questions we shall find not only the direction but also the destiny of our lives and at the same time the direction and destiny of our civilization.

### REFERENCES

<sup>1</sup> "Faith and the Will to Believe," Appendix to *Some Problems of Philosophy* (Longmans, Green and Company, New York and Toronto, copyright 1911, reprinted 1948), p. 224.

<sup>2</sup> "The Sentiment of Rationality," in *Essays in Faith and Morals* (Longmans, Green and Company, New York and Toronto, 1947), p. 90.

<sup>3</sup> "The Will to Believe," in *Essays in Faith and Morals* (Longmans, Green and Company, New York and Toronto, 1948), p. 58.

# Recent European Study in the Pentateuch

G. ERNEST WRIGHT\*

THE scope of this paper is strictly confined to recent form-critical study of the early traditions of Israel as found in four books, two by Professor Gerhard von Rad of the University of Göttingen, recently appointed to the University of Heidelberg, and two by Professor Martin Noth of the University of Bonn. These are: von Rad, *Das erste Buch Mose: Genesis Kapitel 1-12, 9* (Göttingen, Vandenhoeck & Ruprecht, 1949); and *Deuteronomium-Studien* (Göttingen, Vandenhoeck & Ruprecht, 1947); Noth, *Überlieferungsgeschichte des Pentateuch* (Stuttgart, W. Kohlhammer, 1948), which is actually the second part of his *Überlieferungsgeschichtliche Studien*, of which Part I is *Die Sammelnden und bearbeitenden Geschichtswerke im Alten Testamente* (Halle, Max Niemeyer, 1943).

These books are among the most significant of those published recently which attempt to take seriously the whole question of form criticism and the history of tradition in the early portions of Old Testament. The father of this approach to the early Israelite materials was, of course, Hermann Gunkel. His commentary on Genesis opened up as many new avenues of study as did his subsequent revolutionary work on the Psalms.<sup>1</sup> Indeed one might say that these two commentaries are among the most significant of modern times. The principles which Gunkel enunciated in his *Genesis* were soon applied to New Testament research with very significant results; but for some reason they have been slow to influence the study of the Old Testament. In George A. Barton's survey of "The Present State of Old Testament Studies," published in 1938,<sup>2</sup> Gunkel is not even mentioned in connection with Pentateuchal

studies. A similar survey by Raymond A. Bowman in 1947<sup>3</sup> does indeed mention him, but that is about all. Except for occasional monographs in Europe between the wars, the significance of which is only now beginning to become apparent, there was little for these scholars to describe, for the major works were still largely confined to the area of literary criticism, the Introductions of Eissfeldt and Pfeiffer being significant examples.<sup>4</sup> The Introduction by Aage Bentzen, published in 1948, is perhaps the first such work to give form criticism a central place in the treatment, except for two Swedish works by Gunnar Hylmo and Ivan Engnell which have not been available to many scholars outside that land.<sup>5</sup>

In the books before us the orthodox literary analysis of the Pentateuchal material into its component strata is accepted; in fact, Noth spends considerable time in showing the impossibility of the views of Volz and Rudolph, who would eliminate the Elohist document. The central interest, however, is not in literary analysis (this they would take for granted); in the words of von Rad, source criticism is not the last end of wisdom. There is a long history of the traditions which lies behind their final literary fixing, something of the nature of which must be comprehended else we cannot understand the nature of the written documents.

For the origin and nature of the Hexateuch the point of view of von Rad is most interesting and significant. A sketch of it is given in the introduction to his *Genesis*; for more detail we should read his earlier book, *Das formgeschichtliche Problem des Hexateuchs* (Giessen, 1938), a copy of which I have been unable to secure. He begins by asserting that in the case of the Hexateuch it is more important to know the whole than it is the differentiation of the sources. A work of such extent and of such remarkable content, leading from the creation of the world to the Conquest of Canaan, must be

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carefully investigated as to its aim and theological peculiarity. Source criticism has so atomized our investigation that we have been unable to comprehend the Hexateuch's entirety and to ascertain its basic theme. This theme is somewhat as follows: God, who created the world, called the fathers and promised them the land of Canaan. As Israel became numerous in Egypt, God led the people by wonderful proofs of his grace through the wilderness and gave them, after a long wandering, the promised land.

As compared to this basic theme, the present form of the Hexateuch exhibits an extremely rough-hewn character, but this is merely a proof of the long history behind the present fixed form, in which the various compilers and editors have heaped material around the simple theme.

There are quite a number of passages which can be isolated and which exhibit the main elements of the theme in its original form. One of the oldest is the prayer or confession which should be made at the presentation of the first fruits in the sanctuary: Deut. 26:5-9. This is no personal prayer of thanksgiving; it is a cultic confession, a *credo*, which recapitulates the great saving acts which brought the community into being. A second and similar old cultic confession can be isolated in Deut. 6:20-24. A third example is Joshua's speech before the tribes at Shechem, which is the Hexateuch in miniature. (Josh. 24:2-13). The present form of the latter is no new literary creation. It represents a certain fixed form, here allowed some freedom of expression.

None of these texts contains incidental memories; they are elevated recitations which build up a *schema*: i.e., they follow a long fixed portrayal of *Heilsgeschichte*. As to the high antiquity of the confession in Deut. 26, there can be no doubt. It presupposes a time when the old sacral, tribal covenant, the amphictyony, was still in force; in other words, it reflects the cultic practice of the period of the Judges.

The Yahwist writer, however, lives in quite another time. While no long period separates him from the old Israelite amphictyony, we

nevertheless have ground for thinking that he wrote in the time of Solomon or a little later. In general cultural and cultic history he has altered many things. It is of decisive importance that we put aside the general, schematic form of the sign "J" and come to a more living understanding of its meaning. It is the Yahwist who gave the Hexateuch its form and extent. He represents that deep penetration into cultural tradition which we can observe in so many peoples; he is the collector of numerous old traditions which to that time circulated freely among the people.

That such a collection and editing of old material could come into being is surely not due solely to the initiative of the Yahwist; it must also be a product of its time. Indeed, and this is most important, there must have existed within the old material itself the necessary presuppositions. The greater number of the individual narratives were aetiological: i.e., they fulfilled the aim of explaining tribal history or local or cultic phenomena. The validity of these old traditions and the interest in them was largely kept in regional borders wherein they retained their original aetiological meaning. But a great change occurred when one composed a unity out of the various materials from the various cultic places, and altered their interior significance by building them into a comprehensive theme—in a word when they became *literary*. That this was possible presupposes the existence in the materials of the presuppositions which were employed.

Now the first period of the monarchy presents a time when the older pure, naive, antique cultus had entered into a crisis. Its spiritual fundamentals began to change; and in this process a freeing of the traditions from their original cultic sphere came about. The formation of the Israelite state meant the downfall of the old tribal covenant. In any case, when measured by the age of the traditions before him, the Yahwist represents a later phase. The cultic meaning of many of the traditions can be traced, but in the Yahwist the earlier meanings are shaken loose. What is to be put in their place? On the one hand, the

Yahwist has the old cultic *credo* with its fixed *schema* of *heilsgeschichte* from the fathers to the Conquest. On the other hand, present also are a great number of individual stories, of which some had already come together into small compositions, though their rich number was without connection and over-all meaning. What the Yahwist did was a deed of astonishing power of conception. The mass of narrative units was joined together by means of the old *credo* into a connected basic tradition which left the *credo* as central and unaltered. Of great theological importance was the inner broadening that occurred, the widening of the basis of the old *credo*. This can be shown in three main ways.

First, there was the building in of the Sinai tradition, which is not present in any of the older, short *credos* (cf. also Psa. 78, 105, 135, 136; Exod. 15). The Sinai tradition receives its form from a cultic festival; but it is the Yahwist who first united it with the other traditions, and thus greatly extended the theological meaning of the *credo* with its emphasis on the gracious acts of God. The Sinai pericope celebrates the coming of God to his people, and at the center stands God's authoritative will as expressed in his law. Thus the soteriological emphasis of the *credo* is given a powerful underpinning. The two traditions represent the two basic elements of all Biblical proclamation, the gospel and the law of God.

Second, there was the filling out and completion of the Patriarchal tradition. Originally the *Credo* simply spoke about "the wandering Aramaean" (Deut. 26:5) or about Jacob and his sons entering Egypt (I Sam. 12:8). But the Yahwist has worked in material concerning Abraham, Lot and Sodom, Jacob and Laban, Jacob and Esau. His individuality is to be seen in the way in which he took all this rough material from individual cycles of tradition and made it into a great theological composition, an organic whole with one great aim. Especially important is the new dress given the story in its firm connection with the promise of the land. This was not an invention of the Yahwist but a fundamental element of the pre-

Mosaic tribes. The same is true of the Abrahamic covenant (Gen. 15). These are remnants of the cult of "the God of the fathers". Now, however, the reader finds these elements set in the *schema* of the *credo's Heilsgeschichte*. The father-period now becomes the time of promise with the Conquest as the fulfillment. The Abrahamic covenant stands in clear relation to the covenant at Sinai. Thus the early material is fitted into the perspective of promise and fulfillment in the light of the Conquest and of the complete Israel.

Third, there was the addition of the preface in Gen. 2:4b-12:3. How much of this primeval material was given the Yahwist by his predecessors we do not know; but he works the elements together in such a way as to portray the problem of universal man. In Gen. 12:1-3, however, the primeval history is invaded by *Heilsgeschichte*, and the election of Israel in the latter is presented as the answer to the problem of man in the former. Gen. 12:1-3 involves three elements: (1) Abraham will be blessed and become a great people; (2) Yahweh will give the land to the seed of Abraham; (3) in Abraham will all the families of the earth be blessed. The first two promises were taken over by the Yahwist from the old Patriarchal saga. The third, however, arose from no old tradition, but unquestionably is from the authority of the Yahwist's own prophetic enlightenment.

The work of the Yahwist can be judged only as one of the greatest works of spiritual history, narrated with the simplicity, disingenuousness and independence which are the signs of a high and mature spirituality.

The work of the Elohist, inserted into that of the Yahwist, lacks the luster and brilliance of the latter and is much nearer the original *credo*. Yet its interrelation with the Yahwist's work is so intimate that a differentiation cannot be drawn without a great deal of textual work. The priestly material is very different. Like the other sources it is a compilation, so that the date of the writing says nothing about the age of the material within it. Thus, though P is the latest of the sources, it contains very old material, scarcely altered from its archaic

form. But in nature it differs greatly from JE; it is not primarily a narrative but a teaching work, the distillation of an intensively and theologically ordered thought. Its history is not of men primarily, but of God's ordinances on earth.

It is in this manner, then, that von Rad would analyze the Pentateuchal problem—or rather, we should say, the Hexateuchal problem. To him, then, the analysis of the literary sources is no end in itself, but simply the attempt to understand how the present rough-hewn character of the Hexateuch is the result of the various compilations and editing of old materials, with their long individual histories, around the theme of the old cultic *credo*. Literary analysis thus is part and parcel of theological understanding and form criticism. Apart from the conception of the *credo* we have no means of understanding the order and unity within the Hexateuch which holds it together as one great work. In presenting his thesis, von Rad lays great stress on the remarkable nature of the work of the Yahwist. While rejecting the thesis of Volz and Rudolph regarding the Elohist material, he nevertheless stands in agreement with them in viewing the Hexateuch as basically a Yahwist work, to which the Elohist and Priestly material has been added as supplement. His arguments for a tenth century date of the Yahwist form a fresh and powerful support to the older position of Sellin, one which to me now appears irresistibly strong.

Von Rad's small monograph on Deuteronomy is likewise very important, perhaps the most instructive and fresh treatment of this book which I have read. The clue to the nature of Deuteronomy, he believes, is this: While all other legal matter in the Old Testament is presented as the Word of God to Moses, which is then repeated by Moses either to the people or in the case of purely priestly material to Aaron, Deuteronomy is not the direct address of God, but rather the address of Moses to Israel. The clue to the significance of this fact is convincingly shown to be the interpretative activity of the Levites. Thus in Neh. 8:7-8, after the reading of the Law, the Levites ex-

pound it so that the people can understand the meaning of what they have heard. Deuteronomy belongs to this type of exposition; it is not the codified law of God, but a *preaching* of the commands. Von Rad then gives a succinct analysis to show how the Deuteronomist will quote an old law and then expound it in a hortatory manner (e.g. ch. 15:1 with exposition in vs. 3-10). However, certain types of material are included for which old legal norms or sentences were not available: for example, the laws about prophets (13:1-6), the king (17:14-20), serving other gods (13:7-19), against magic (18:9-22), etc. Von Rad also points out quite clearly for the first time, as far as I know, the importance of the tradition of Holy War as preserved in Deuteronomy alone in the legal literature of Israel (e.g. chs. 20; 21:10-14; 23:10-14; 24:5; 25:17-19; cf. 7:16-26; 9:1-6; 31:3-8). The roots of the hortatory law and the injunctions regarding Holy War go back to the period of the Judges, but the bearers of these traditions were naturally not the legal community in the gate, but another circle altogether. Over against the legal compendium of P, Deuteronomy has a strikingly wide inner radius and eclectic character: apodictic commands, cultic *torah* from special priestly traditions, juridical materials drawn from the lay legal community, old traditions which before were observed in the army in Holy War, etc.

It is thus evident that Deuteronomy represents a long and complicated development before its final literary fixation. Materials are drawn from all the various circles of Israelite tradition. They are put together into a unity in which gradation or development is not considered. In this and other ways it is comparable to the Gospel of John in the New Testament. From what circle among the people did the book arise? Certainly not in the royal court with its interest in the royal theology of the "anointed of Yahweh." Certainly not in Jerusalem priestly circles with their emphasis upon the theology of the *kabod* (glory) of Yahweh tabernacling amongst the people, for in Deuteronomy we have a distinct reaction against that theology in favor of the *name*-theology.

Yahweh's name is at the holy place, not his presence. Furthermore, the breadth of interest argues against the prophetic circle, though prophetic influence is present; and the strictly lay circles fail to satisfy all the requirements, since so much priestly material is present. Consequently, von Rad would seek the origin of the book not ultimately in Judah but in the Levitical circles of North Israel (cf. the great interest and compassion which the book exhibits for Levites), who preserved the old traditions of the tribal amphictyony of the period of the Judges (cf. the importance of the Shechem covenant-ceremony in Deuteronomy) and who likewise preserved and fostered a reforming, "protestant" spirit in the Israelite body politic.

Turning now to the works of Martin Noth, we observe in his treatment of the Pentateuchal traditions the belief that, while much of von Rad's viewpoint is valid, nevertheless it is perhaps an over-simplification. He begins by stating that his main interest is to discover the basic themes out of which the Pentateuch has developed, to uncover their roots, their supplementation by individual traditions, and the process by which they were connected into a vital whole as a great document of faith. The documentary theory of Pentateuchal origins is to be accepted in its main lines, but we must remember that behind the history of the literature as we now have it is a much longer history, both oral and perhaps also written, which can only be traced through the study of the history of tradition. This type of study can be made even when source criticism remains uncertain and subject to error. The reason is that J, E, and P represent only the final literary fixing of the oral traditions, and as such is a very important subject of investigation, but nevertheless a secondary one. In thirty-eight closely reasoned pages of his introduction he examines the sources and arrives at a point of view like that of von Rad and one which is generally accepted today. He tests the Volz-Rudolph attempt to eliminate E and shows that it cannot be validated. Nevertheless, the truth in the view is this: E cannot be recovered

as a continuous document; it exists as supplementation to J, as a series of secondary additions to the J framework. Consequently, Rudolph is correct in asserting that J is the basic narrative of the Pentateuch, though P now provides the literary framework.

From this introduction Noth proceeds to his main task, which is the isolation of the separate themes of the Pentateuch and the examination of the manner in which they have been supplemented and joined together. Von Rad's view that the Yahwist is responsible for three main additions to the old cultic *credo* (1. the working in of the Sinai tradition; 2. the expansion of the Patriarchal tradition; 3. the addition of the primeval history) is found to be much too simple. Von Rad is correct about the third point, but the other two must already have existed in the foundation material, the *Grundlage*, behind J and E, since both sources have the essentials of the Patriarchal and Sinai traditions. To be sure, J has expanded the Patriarchal tradition through the acceptance of the Hebron-Mamre material about Abraham and Lot; but this is hardly the expansion of which von Rad speaks.

Noth observes that, except for the primeval history, the Pentateuchal narratives have Israel, that is the totality of the tribes, as their objective. Even the Joseph story is not concerned merely with Joseph but with Joseph and his brothers. Basic to the Pentateuchal tradition is an orientation toward the complete Israel. Most of the individual narratives clearly had a less comprehensive setting, but in their present form the whole Israel is the fundamental historical presupposition. This national Israelite consciousness is thus older than the Pentateuch we have. At what time was this perspective achieved by which the older traditions were reinterpreted? It could only have been on the soil of Palestine sometime between the conquest and the formation of the state.

What were the basic themes which were worked together in this period? Noth segregates five of them. First is the theme of the *Exodus from Egypt*, which is basic to almost every category of Old Testament literature,

except the wisdom material. It is the central confession in the old *credo* which von Rad has isolated. It is the crystallization kernel of the whole great Pentateuchal narrative. It is a statement of faith which can be shown to belong to the oldest and most general possessions of the totality of the Israelite tribes, in spite of the fact that not all of the tribes as tribes existed at the time of the Exodus. It thus proves that the Pentateuchal narrative is already oriented in the perspective of all Israel, and helps us understand that all remaining themes and materials are similarly oriented.

The second theme Noth attempts to isolate is the *entrance into the promised land* (Noth calls it the "Leading into the *Kulturland*"). For the most part, this is closely connected with the first theme as may be seen in von Rad's exposition of the *credo*. Yet originally there was no Conquest historically by *all* Israel; it was rather an affair of individual tribes or tribal groups. Consequently, each tribal group must have narrated the theme in its own individual way. The dominant tradition which later was joined to the Exodus theme must have been carried by the central Palestinian tribes, the so-called Rachel group, which had the amphictyonic covenant-sanctuary and the Ark.

The third theme is the *promises to the Patriarchs*. Important here is the promise of the land to the generations to come. Consequently promise and fulfillment become the basis for the identification of the God of the fathers, or better the gods of the fathers, with the God who brought Israel from Egypt. With this theme, then, the Pentateuch becomes a witness to the planned *Heilsgeschichte*, the saving acts of God. Yet its introduction into the Pentateuch was a complicated process of many stages. In the old *credo* of von Rad (e.g. Deut. 26:5-9) the theme was concerned solely with the figure of Jacob, which takes us again into the circle of the central Palestinian tribes. The same is true of the Joseph story. The southern tribes were those who brought to the theme the narratives of Abraham and Isaac, placing them

before the Jacob tradition, knotting the two together genealogically.

The fourth theme of Noth is *the leading in the wilderness*. The various narratives which describe God's help in the rigors of the wilderness life belong to none of the themes thus far described. When the subject is mentioned in the later literature a special point is made of it (Deut. 29:4f.; Jer. 2:6; Am. 2:10; Ps. 136:16). It presupposes both the Exodus and Conquest themes, but is developed in its own way by a magnificent series of single narratives. Its origin must be sought among the southern tribes, particularly those seminomads who lived close to the desert.

With these four themes the Pentateuch exists in the state in which it is given the compressed form, described by von Rad, in Josh. 24:2-13 and in the hymns celebrating the great acts of God, especially Pss. 135:8-12 and 136:10-22.

Finally, there is the fifth theme, *the revelation on Sinai*. In 1928 Kurt Galling proved that the covenant at Sinai falls peculiarly into the background in the whole Old Testament tradition with the grounding of the election-faith behind the Exodus tradition (*Die Erwählungstraditionen Israels*, Giessen, 1928). Von Rad has subsequently proved that the Sinai tradition had a peculiar origin and history and was only secondary and late in being fitted into the totality of the Pentateuchal tradition. As von Rad has shown, it was rooted in a festival celebrating the conclusion and renewal of the covenant. We know nothing concrete about the festival, though from Deut. 31:10ff. we would judge that it was regularly celebrated in the autumn at the turn of the year, and probably at the central sanctuary. So it was a festival involving the whole Israel. Why is the Sinai tradition secondary in the Pentateuch? One of the keystones of Noth's whole point of view regarding early Israel is his belief that the covenant can be shown to be an old, original, and fundamental tradition which alone can explain the peculiar amphictyonic nature of Israel during the Judges' period (cf. his *Das System der zwölf Stämme Israels*, Stuttgart, 1930). He believes it an

open possibility that the Sinai theme may have concerned all Israel. Yet special grounds exist for the view that it is a contribution of the southern tribes. The historical development of the tradition followed no simple line, and many possibilities must be reckoned with. But the process of Pentateuchal development, after it had reached a certain stage among the central Palestinian tribes and found expression in the *credo* described by von Rad, seems to have been carried further by the southern tribes, who thus may have introduced the Sinai tradition. This would explain why it is the last of the themes to be introduced, though its roots reach back into the distant past.

The greater part of Noth's work on the Pentateuchal tradition now proceeds to analyze in great detail the process by which narrative materials were employed to fill out the given thematic framework and the elements used to tie themes and individual traditions together. When finally we come to the present literary formations, we have to do, Noth strongly affirms, with the literary work of individuals in which the central concern must be with theology, with reflexion and observation on the meaning of the whole. Thus we must no longer speak of J, E and P as schools of compilers after the manner of the older scholarship. These sources exhibit a formal unity which demands the supposition that they are the works of individual authors. The fact that they were dependent upon a long and developed older tradition has not been sufficiently reckoned with. One might also add here that a recognition of the variety of materials in their variety of forms lying behind the Yahwist tends to make one cautious about accepting the splitting off from his work of an S (Pfeiffer) or L document (Eissfeldt).

It is clear that Noth's main effort is to push behind the work of von Rad into the earlier stages of the history of traditions. He magnifies the importance of the Yahwist's work as the narrative base of the first four books, just as do von Rad and Rudolph. Yet he would qualify von Rad's view that the Yahwist is responsible for the first insertion of the Sinai pericope into

the Pentateuchal tradition and for the origination of the promise and fulfillment theme in the expansion of the early Patriarchal stories. Since both of these are common to both the Yahwist and Elohist, they must have existed in the *Grundlage* of the two. I gather that Noth believes this *Grundlage* to have been formed in the period of the Judges when the central Palestinian circle of traditions, preserved around the central sanctuary, was supplemented by traditions from the southern tribes. As Noth observes in his conclusion, this has a very important meaning for the reconstruction of early Israelite history. It means that the national consciousness of a complete Israel as a unified people existed long before the formation of the monarchy. It means that we must take seriously the amphictyonic nature of early Israel and the sacral covenant which united the tribes together around the central sanctuary. For these tribes the old Pentateuchal traditions were the spiritual and conceptual world in which they lived. Noth has elsewhere suggested that the covenant ceremony of Joshua at Shechem (Josh. 24) was probably the occasion when the Sinai covenant was extended and accepted as the normative tradition by the totality of the twelve tribes, some of which had not been involved in the original events.<sup>6</sup> The former view held by many scholars that if one accepts the Shechem covenant, one cannot accept the historicity of the Sinai covenant, and vice versa, is thus set aside.

What troubles me about Noth's viewpoint, however, is whether the five themes can be isolated as completely as he believes. In his opinion the various narratives and other threads which knot these themes together are purely secondary. Historically all that we have to go on, therefore, is a series of individual traditions out of the prehistory of the Israelite tribes. There is a great deal of truth in this viewpoint, but one wonders whether more emphasis should not be placed on the saga element of the tradition, as does von Rad. The latter's cultic *credo* shows this putting together of themes, and one must therefore ask whether

the saga form, the narration of the people's past in connected story, is not so peculiar to Israel's mode of thought that it can be said to be a characteristic of her spiritual life. Noth would agree with this, but insist that the connected saga came into being only during the period of the Judges. This is certainly true in part. The question is whether or not the substance of the Patriarchal saga with its story of the God of the fathers was not already in existence at the time of the Exodus together with such material concerning the primeval age as was derived ultimately from Mesopotamia. It is interesting to see that Artur Weiser in the second edition of his *Introduction*, published in 1949, will not even go as far as von Rad in separating the main elements of the saga. He criticizes von Rad for separating the Sinai and the Exodus traditions, when they belong together. It is true that the old cultic *credo* and certain hymns celebrating God's great acts do not mention Sinai; but this is surely not because their authors did not know of Sinai. It is rather because of the particular purpose which they had in mind, which was in confession to recapitulate the marvelous saving acts of God, whereas in many other places where man's duty in response to God's acts is the subject of thought the covenant is distinctly emphasized. Consequently, one must not assume that the Exodus and Sinai traditions were transmitted in different tribal circles.<sup>7</sup> One might add that an excellent parallel to Weiser's argument could be drawn from early Christian confessions. I am not sure, however, that his argument concerning the Exodus and Sinai traditions fully explains the situation. Yet it must be taken seriously as a warning against too great an isolation of the Pentateuchal themes.

It will be noted that thus far nothing has been said concerning Noth's views of Deuteronomy and Joshua. When he speaks of the Pentateuchal traditions he means those to be found in the first four books and in Deut. 31-34. The priestly narrative, he believes, did not concern itself with the Conquest, but concluded with the deaths of Miriam, Aaron and

Moses. A redactor has cut up the end of P, putting the death of Moses at the conclusion of Deuteronomy (Deut. 34:1aa, 7-9), so that the end of the priestly work cannot be recovered. The Book of Joshua, in his view, was not an original part of the Pentateuchal sources; it belongs to the Deuteronomic historian. Thus there never was a Hexateuch in the customary sense. This viewpoint he elaborates by a careful and sustained argument in the first part of his *Überlieferungsgeschichtliche Studien*, published in 1943. The scope of this paper prevents anything more than a brief description of the treatment of the Deuteronomist contained therein.

He begins by saying that there are three great collections of tradition in the Old Testament: that of the "Pentateuch" (Gen.—Num., the framework of which is P), that of the Deuteronomic historian (labelled Dtr.), and that of the Chronicler. In the work of the Deuteronomist from Joshua through 2 Kings we have a remarkable history of Israel in Palestine, written under a unified plan and theological perspective. He collected the various traditions, selected from them, edited and revised them in order to present a comprehensive and unified account of the history of his people from the Conquest to the fall of the state. In the background material which he employs a variety of purposes existed, but in the final work all variety is subsumed under his comprehensive plan. It is absurd to speak of such a work as coming from a Deuteronomic *school*; it can be the work of only one man. Literary criticism with its emphasis on source analysis has considered him largely as a redactor and compiler. He was more than this; he was also an author of a historical work which made use of various and sundry traditional materials according to a well thought-out plan.

It is obvious, however, that the work did not begin with Joshua 1. Hempel and Sellin have argued that the history once began with the creation. This means, however, that the Deuteronomist represents one stage in the development of the "Hexateuch." Yet there is no basis for such a view since the books from Genesis

through Numbers present no clear hint of Deuteronomist work. In point of fact, Deuteronomy 1-3 (4) is not an introduction to the Deuteronomist law *per se* but rather to the Deuteronomist's history. Consequently, this history actually begins with Deut. 1 (cf. also ch. 31:1-13); it employs the older core of the Book of Deuteronomy which had a history of its own, concludes the book with chs. 31-34, and then proceeds to Joshua. In the latter book it is very doubtful whether the so-called Pentateuchal sources (of Gen.—Num.) are to be found at all. The tribal boundaries and lists in Josh. 13-22 are customarily credited to P almost solely because of their formularic character. Yet this is an insufficient argument which proves nothing at all. It is true that these chapters were not an original part of the Deuteronomist's history. They were secondarily inserted, but their style and point of view is very close to that of the Deuteronomist so that we must assume that the redactor was working in close association with the Deuteronomist's presuppositions.

The most valuable contributions of this work of Noth seem to me to be the following: (1) The demonstration of the nature, scope, and unitary character of the great block of Deuteronomist material, extending from Deuteronomy through 2 Kings. (2) The forthright attempt to answer the question as to why this material stands by itself in a special category of Old Testament literature. I find myself in hearty agreement with Noth's refusal to see any clear evidence of P in Joshua, having come to the conclusion in a study of Josh. 13-19 in preparation for the *Westminster Historical Atlas to the Bible* (Philadelphia, 1945) that these lists came from a different circle than that of the priests in the Jerusalem temple. The question remains, however, as to why the Deuteronomist began with the end of Moses' life and the beginning of the Conquest. Why is there so little definite evidence of Deuteronomist redaction in Gen.—Num.? As far as I know, Noth does not answer this question directly, but I would suggest the reason was that the Deuteronomist found in JE a fairly coher-

ent presentation which he did not touch. And the reason P did not edit the Deuteronomist material, but only JE, must have been that, since it was a complete and unified block of literature, he had nothing further to add to it. The question remains, however, as to whether Noth is correct in refusing to recognize JE in Joshua. This is a real problem, because the Deuteronomist has so reworked his material in Josh. 1-12 that it is much more difficult to analyze than Genesis, Exodus, and Numbers. Yet the Yahwist certainly presupposes a knowledge of the Conquest as the partial fulfillment of the promises to the Patriarchs and as well the reign of David as the complete fulfillment of those promises (except for Gen. 12:3). Consequently, the problem still remains as to where J ended. I doubt we shall ever know since all clear traces of the last part of this work seem to have been destroyed.

3. Finally, as Eissfeldt has pointed out in a review of Noth's work in comparison with a work by Hölscher on the Yahwist, entitled *Die Anfänge der hebräischen Geschichtsschreibung* (1942), the recent historical and form critical work on the Deuteronomist history has had one unlooked-for result. A great deal of material, especially in Joshua, Judges, and Samuel which heretofore has been ascribed to a Deuteronomist redactor and thus dated in the 6th or 5th century B.C., now turns out to be the work of 10th, 9th or 8th century writers. Among other things this means that the religio-pragmatic scheme in which idolatry, enemy oppression, penitence and Divine grace and help are combined to explain a particular cycle of events—this scheme is by no means solely a late Deuteronomist product but in some measure is to be found in the earlier material.<sup>8</sup>

The above review is by no means a complete survey of the contents of the volumes in question, and limitations of space have prevented more detailed critical discussion of many questions which arise. I hope that enough has been said, however, to encourage others to study these books. They represent a fresh approach to the historical literature of Israel, one which makes full use of the older source analysis but

attempts to move behind it into a more living conception of the history of tradition, while at the same time it tries to grasp the full significance of the completed whole.

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<sup>1</sup> *Genesis*, 1st ed. Göttingen, 1901; 5th ed. 1922; *Einleitung in die Psalmen*, completed after Gunkel's death by Joachim Begrich, Göttingen, 1933. The preface to the 1st ed. of *Genesis* was translated into English by W. H. Carruth under the title, *The Legends of Genesis*, Chicago, 1901.

<sup>2</sup> Elihu Grant ed., *The Haverford Symposium on Archaeology and the Bible* (New Haven, 1938), pp. 47-78.

<sup>3</sup> Harold R. Willoughby ed., *The Study of the Bible Today and Tomorrow* (Chicago, 1947), pp. 3-31.

<sup>4</sup> Otto Eissfeldt, *Einleitung in das Alte Testament*, Tübingen, 1934; Robert H. Pfeiffer, *Introduction to the Old Testament*, New York and London, 1941.

<sup>5</sup> Aage Bentzen, *Introduction to the Old Testament* (Copenhagen, 1948), Vol. I, pp. 102-264; Vol. II, pp. 9-80. We should note, however, that Eissfeldt and more recently Artur Weiser, *Einleitung in das Alte Testament*, 2nd ed., Göttingen, 1949, do present a treatment of the preliterary stage of Old Testament literature as an introduction to their works, though Pfeiffer does not, indicating the greater degree of interest in this type of study in Europe than in America.

<sup>6</sup> *Das Buch Josua* (Tübingen, 1938), pp. 108-9; *Das System der zwölf Stämme Israels*, pp. 65ff.

<sup>7</sup> *Einleitung in das Alte Testament*, pp. 66ff.

<sup>8</sup> Otto Eissfeldt, *Geschichtsschreibung im Alten Testa-ment* (Berlin, 1948), p. 43.

# Novels on the Life of Jesus

WILLIAM R. LOCKE\*

MANY people gain information—or misinformation—on the life of Jesus from novels. The popularity of these books is shown in the publication within the last ten years of more than a dozen, some of which have become “best sellers.” At the present writing *The Robe* appears in its fifty-fifth impression, and *The Big Fisherman* has sold over 400,000 copies. The books listed at the end of this article vary in literary merit and in accuracy in their portrayal of the characters, the scenes, and the background of the gospel. Some, notably *The Nazarene*, present a wealth of information on Jewish thought and custom in New Testament times. Others, such as *The Emperor's Physician*, reflect the problems and the customs of twentieth-century America. Properly used, and frequently checked against the gospel records, these books may be very helpful in individual or class study.

The technique in writing a novel on the life of Jesus is to create a story that might be true, to describe historical events and add imaginary events, but not to create situations contrary to history. An exception to this rule is seen in *The Big Fisherman*, where Herod Antipas is assassinated shortly after the crucifixion,<sup>1</sup> although as a matter of history Herod lived several years longer and died in banishment.

A critical reader will find himself asking often: Is this situation in harmony with the gospels? Could this incident have happened within the framework of the gospel story? An early acquaintance between the boy Jesus and James and John, who may have been his cousins,<sup>2</sup> is probable. A visit to the home in

Nazareth, when the disciples had opportunity to talk with Mary<sup>3</sup> is possible, for somehow somebody heard her story of the early years. It is quite possible that Jesus spent winter months in Capernaum, quietly working at his trade.<sup>4</sup> A retreat in the wilderness shortly before the end is not forbidden by the gospel chronology, but the Maccabean fortress with its secret entrance and secluded valley described in *The Emperor's Physician* must be attributed to the author's imagination.

These stories remind us of how little, actually, we know of the activity of Jesus and his associates. We are not at all sure of the order in which events happened, and there are great gaps in chronology between the beginning and the end of the ministry.

Characters for the novels are created by building up the lesser known characters of the gospels. How the same character is differently conceived in different stories may be illustrated by Barabbas. The record states that he was a prisoner, condemned for insurrection and murder.<sup>5</sup> In the stories he becomes a revolutionist, plotting to overthrow Herod and the Roman government—a foil to Jesus. He is pictured as a patriotic Jew, who robs the rich and gives to the poor, and in some stories he believes himself to be Messiah. The end result for him and his movement is the same whether he is described as driven by evil motives<sup>6</sup> or as using evil means for good ends.<sup>7</sup> One story makes him a handsome, dashing young man,<sup>8</sup> while another traces his anti-social tendencies to the disfigurement of an ugly birthmark.<sup>9</sup> Two disciples—Judas and Simon the Zealot—are variously used to tie his movement to that of Jesus.

Others who are scarcely more than names in the gospels and are blown up into characters in the novels are Joseph of Arimathea, Nicodemus, Jairus, Chuza and his wife Joanna, Malchus, and Rufus. Figures that appear in

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the gospels without names are given names and made into characters. The centurion who crucified Jesus becomes Marcellus, hero of *The Robe*. Two leading characters in *Bold Galilean* are Gaius, the centurion who built a synagogue in Capernaum,<sup>10</sup> and Marcus, one of the ten lepers.<sup>11</sup> The man with the water jar becomes Hillel the Watercarrier.<sup>12</sup> The young man who ran away is identified as Judah ben Hur,<sup>13</sup> and a crippled woman healed on the Sabbath is named as Hannah, wife of Joseph of Arimathea.<sup>14</sup>

What kind of person do we see Jesus to have been, looking at him through the eyes of these writers and through the eyes of the characters they have created? As depicted by Fulton Oursler, Jesus was God on earth. Some people, he says, hoped that he might be the Messiah. "Sometimes they thought of Him as a great teacher, even a divine messenger... That He was the Son of God, part of God, God himself as an expression of a Holy Trinity they did not, for a moment, dream."<sup>15</sup> To support his picture Oursler emphasizes the divine intervention in the conception and birth of Jesus, events that were understood and remembered especially by His mother.

Another view shows Jesus as Messiah. In *Behold Your King* Nathanael, who is a follower of Jesus, presents these arguments for his messiahship: 1. Ability to read thoughts, 2. Healing of the sick, 3. Turning water into wine, 4. Proclamation by John the Baptist, 5. Birth in Bethlehem and lineage of David, 6. His personality: "Seek Jesus and know him. To know him is to believe him to be Messiah."<sup>16</sup> In this book the acceptance of Jesus as Messiah forms the crisis of the plot, and the hero is estranged and driven from his uncle's house because he accepts Jesus as Messiah. We may ask whether this attitude belongs in the time of Jesus' immediate followers, or is it an anachronism from a later generation?

In *Mary* Jesus is the Messiah, who came in the fulfilment of prophecy and in the working out of divine plan. From the beginning his mother knew who he was, for she had been forewarned in the annunciation and the miracu-

lous conception, and the great truth had been emphasized again in the circumstances of his birth. John the Baptist openly hailed him as Messiah, and John the Disciple said of him: "He is man in the image of a seraph, as foretold by Father Enoch. He is the Son of Man who walks with the Ancient of Days." And Simon called him "the holy one of Israel."<sup>17</sup> In the early part of his ministry Jesus did not reveal himself to the multitudes; so to them he appeared to be a teacher, though strangely different from the other rabbis.

As he appears in *The Emperor's Physician* Jesus is primarily a healer, a worker of miracles. He is first mentioned as "a new kind of miracle-worker who had arisen in Galilee the year before."<sup>18</sup> The first scene in which Jesus appears is the healing of a cripple. His work is described as "teaching and healing," but in the story his teaching plays no part. All the important incidents are acts of healing, and it is because he can heal that Jesus is regarded as Messiah. It is not surprising that this book ends where Jesus' miracle-working ends—with the arrival in Jerusalem.

An air of mystery hangs around the character of Jesus in *The Robe*. The people of his own day could not understand him, and neither can we. He was a lonely man whom nobody understood, a brave man, a being of such power that even his Robe carried a power in its touch. The mystery is how much more than a man he was. Demetrius reports: "He had something nobody else ever had! I don't believe he was an ordinary man... I think he was—and is—a god!"<sup>19</sup> In *The Brother* the greatest emphasis is on the humanity of Jesus. He appears as a young man with a dream. The story develops around this dream, which was shared by Jesus and James. As a boy Jesus wanted to be a rabbi, but his father's death intervened, and he stayed in Nazareth to support the family. Later he left the carpenter's shop and became a wandering preacher. Around him he gathered a group of humble followers, beginning with relatives and boyhood friends. People were so impressed with his teaching and his leadership

that they began to think that he must be Messiah.

Essentially the same picture is drawn in *The Nazarene*, Jesus as a teacher with a great dream. The author here stops short of the open proclamation of Jesus as Messiah. Emphasis is placed on the hope of Messiah, rather than on the realization of that hope. When Jesus was hailed as Messiah, he allowed the tribute to stand, but when he was asked who he was, he persistently refused to reply until the conversation at Caesarea Philippi, when Simon made the great proclamation of his faith.

The novels tell of many wonderful things which Jesus did—with people and with things. Simon's wife's mother was cured of a fever. A hunchbacked woman was straightened up. Blind men were made to see, and sick children were restored to health. The cure of leprosy was an especial wonder, for in those days a leper was accounted as one dead. Cures of leprosy figure prominently in several novels. Three instances of raising the dead occur. One—the widow's son of Nain—is only reported. The raising of Jairus' daughter is variously described in three books, always with an air of uncertainty as to the child's condition. Six novels include the raising of Lazarus, describing it always as an event of high drama.

In describing these wonderful works of healing the authors rely on scripture for their foundation but draw on their own imagination for names and details. For example, Luke records the cure of a woman so crippled that she could not stand upright,<sup>20</sup> but it is the author of *Behold your King* that makes the woman Hannah, the wife of Joseph of Arimathea. The healing of ten lepers and the return of the one grateful foreigner appears in the gospel,<sup>21</sup> and in *Bold Galilean* the one who returned becomes Marcus, a Roman. Some of the incidents are entirely imaginary, but cures similar to them are found in the gospels.

Some of the authors emphasize that Jesus brought about changes not only in the bodies of men but in their minds and spirits as well. In *The Robe* Miriam, a crippled girl, is enabled to sing,<sup>22</sup> and in *The Big Fisherman* Fara is "healed" in spirit at the same time that Simon's

wife's mother is cured of her fever.<sup>23</sup> In *The Brother* no acts of healing are described, though they are rumored and reported of Jesus. Susanna in a letter to James reports the rumor of a cure at the pool of Bethesda and adds, "That is very wonderful, but not half so much so as the miracles he's performed on father's and mother's dispositions.<sup>24</sup>

A few acts of healing are described as performed by followers of Jesus, in his name. In *The Robe* Peter cures Demetrius, who has been severely wounded,<sup>25</sup> and in *The Big Fisherman* he makes a journey to Arabia and heals Prince Deran of a strange paralysis.<sup>26</sup> Scriptural authority for cures by Peter is found in Acts. In *Behold Your King* we read how Jesus sent out the Twelve, and when they returned some reported success in healing the sick.<sup>27</sup> Jonathan, the hero of the book but not one of the Twelve, cured a sick baby and a cripple, in each case trying to do just as Jesus would have done. Here again the author stands on the foundation of scripture while he draws on his imagination for details.<sup>28</sup>

In reading the miracle stories in the novels we can distinguish two layers: the biblical foundation and the fictional creation. Now drop down a layer: look at the biblical records as themselves the work of authors, and we may distinguish between the foundation of fact and the contribution of the author's imagination. The raising of Jairus' daughter or the cure of the Gerasene demoniac may be traced in this way through the gospels and through several novels.

For the most part the works of healing are accepted as they stand, but the authors attempt to explain the wonderful works in nature. Typical is the feeding of the five thousand, described in *The Robe* as a miracle of generosity, when people shared their lunches with those who had none.<sup>29</sup> In *The Nazarene* the incident when Jesus walked on the water is pictured as an illusion, something that Peter thought he saw,<sup>30</sup> and one author makes the far-fetched suggestion that in the storm Jesus swam from the shore to the boat.<sup>31</sup> In *The Brother* the storm on the lake becomes a boyhood experience in which Jesus was not afraid,

the storm subsided, and it seemed to James as though his Brother had stopped it.<sup>32</sup>

About as strange a story as any in the gospels is that of the coin in the fish's mouth. In *The Emperor's Physician* this little incident is made into a big, broad joke, when Peter pulls up a fish and pretends to find a coin in it.<sup>33</sup> Fulton Oursler drives home a little moral lesson, that we must stop worrying and start working to pay our taxes.<sup>34</sup>

From these stories no generalization can be drawn to apply to the interpretation of all the miracle stories. Each wonderful work should be treated by itself, and in practice we do regard some of the works as more significant than others. Some of the wonderful works are described in several of the novels, some are almost ignored, and one—the withering of the fig tree<sup>35</sup>—appears in no novel. The test which, consciously or unconsciously, is applied to each miracle story is: how does this wonderful work fit in with what we know of the character and work of Jesus?

In the last analysis this is the test which we apply to every book or article that we read on the life of Jesus: How does it fit with the total picture of his character? Each author, in writing a novel, draws his picture of Jesus. Each evangelist, in writing his gospel, drew his own picture. Each reader, out of his own experience and thought, draws his own picture. It is the responsibility of the teacher to guide the student in his reading and stimulate him in his thinking so that the picture of Jesus which he draws may be an adequate one.

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- <sup>1</sup> *The Big Fisherman*, p. 494.
- <sup>2</sup> *The Brother*.
- <sup>3</sup> *The Nazarene*.
- <sup>4</sup> *The Big Fisherman*.
- <sup>5</sup> Mark 15:7.
- <sup>6</sup> *Barabbas*.
- <sup>7</sup> *The Robber*.
- <sup>8</sup> *The Brother*.
- <sup>9</sup> *Behold your King*.
- <sup>10</sup> Luke 7.
- <sup>11</sup> Luke 17:18.
- <sup>12</sup> *The Nazarene and Mary*.
- <sup>13</sup> Mark 14:51. *Ben Hur*.

- <sup>14</sup> Luke 13:10ff. *Behold your King*.
- <sup>15</sup> *The Greatest Story ever Told*, p. 107.
- <sup>16</sup> *Behold your King*, p. 99.
- <sup>17</sup> *Mary*, p. 312.
- <sup>18</sup> *The Emperor's Physician*, p. 24.
- <sup>19</sup> *The Robe*, p. 449. Cf. *The Big Fisherman*, p. 328.
- <sup>20</sup> Luke 13:10.
- <sup>21</sup> Luke 17:11ff.
- <sup>22</sup> *The Robe*, p. 361.
- <sup>23</sup> *The Big Fisherman*, pp. 333, 406.
- <sup>24</sup> *The Brother*, p. 207.
- <sup>25</sup> *The Robe*, p. 658.
- <sup>26</sup> *The Big Fisherman*, p. 560.
- <sup>27</sup> *Behold Your King*, p. 282.
- <sup>28</sup> Mark 6:7,13; Luke, 10:1,17
- <sup>29</sup> Mark 6:30ff. *The Robe*, p. 383. Cf. *Bold Galilean*, p. 165.
- <sup>30</sup> Matthew 14:25ff. *The Nazarene*, p. 289.
- <sup>31</sup> *Bold Galilean*, p. 171.
- <sup>32</sup> *The Brother*, pp. 67ff.
- <sup>33</sup> Matthew 17:24-27. *The Emperor's Physician*, p. 140.
- <sup>34</sup> *The Greatest Story Ever Told*, p. 174.
- <sup>35</sup> Matthew 21:18ff.

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## Research Abstracts

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### SOCIOLOGY OF RELIGION

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The following is a limited sampling of some of the current research in fields belonging in a sociology of religion.

#### I. Methodological Resources.

Students' Dissertations in Sociology, *The American Journal of Sociology*, July issue of each year.

Reviews of Government Reports and Public Documents, *The Social Service Review*, issued quarterly by the University of Chicago.

Bibliography of Current Literature Dealing with African Languages and Cultures, each issue of *Africa*, Oxford University Press.

*Inventory of Research in Racial and Cultural Relations*, bulletin No. 3 (March, 1949). A "must" for all working in the field. This and two earlier bulletins summarize 582 projects and research studies. Issued by the "Committee on Education, Training and Research in Race Relations of the University of Chicago" in cooperation with "The American Council on Race Relations," 4901 Ellis Avenue, Chicago 15.

*Monthly Labor Review*, 70, 2 (Feb., 1950), 166-8. Section on Labor Management Disputes in 1950.

D. Warnotte, "Chronique du Mouvement scientifique," *Revue de l'Institut de Sociologie*, 1949, 1 (Jan.-March), 23-203. This review and bibliography again demonstrates the thoroughness of Continental scholarship. Work of the last six years in the following fields is reviewed or listed: biophysics, ethnology, science of history, science of religion, science of language, political economy, "demographic", law, politics, literature and art, science and philosophy, social-science methodology, and general sociology.

*The Current Digest of the Soviet Press*, published by the Joint Committee on Slavic Studies, 413 W. 117th St., New York 27. Invaluable for all working on contemporary Soviet life and thought.

#### II. Social and Religious Theory.

David Bidney, "The Concept of Myth and the Problem of Psychocultural Evolution," *American Anthropologist*, 52, 1 (Jan.-March, 1950), 16-26. A careful analysis, from critical, scientific presuppositions, of the nature and rôle of myth in primitive and modern culture.

Rossell Hope Robbins, "The T. S. Eliot Myth," *Science and Society*, XIV, 1 (Winter, 1949-50), 1-28.

An attack upon Eliot as "poet, as critic, indeed, as man." Important to Christians because of the place Eliot is now being accorded in Christian thought. Written by one sharply critical of Eliot's concept of democracy.

Herbert Johnston, "Economics and Ethics," *American Journal of Economics and Sociology*, 9, 2 (Jan., 1950), 217-21. "Economics is distinct from ethics, but is not unrelated to it.... Ethics points out the goal, the end, the grounds of choice; economics points out the range of the possibilities within which that choice must be made." (219-20).

Keith Powilson, "The Profit Motive Compromised," *Harvard Business Review*, XXVIII, 2 (March, 1950), 102-08. A thoughtful discussion by one who sees the profit motive as essential to our dynamic economy. He warns that management itself should "recognize when it deviates from the profit standard, and... make such departures only after fully weighing the cumulative consequences" (103). The profit motive is carefully defined. He grants that conditions may prohibit making the profit motive paramount in every particular situation.

Robert C. Weaver, "Relation of Social Change to the Economic Bases of Society," *The Journal of Educational Society*, 23, 6 (Feb., 1950). A penetrating analysis of the role of economic interests in influencing behavior, illustrated from the area of Negro-White relations in the United States. He suggests that in this nation "the combination of social mobility (itself an attribute of our economic system) and economic instability (with resulting competition for jobs...) has been important in maintaining the color line." An important contribution toward a deeper understanding of our American race problem.

Emil Kauder, "The Holy Ghost and the National Spirit," *The Virginia Quarterly Review*, 26, 1 (Winter, 1950), 44-60. The sub-title, "A Study in Secularization," informs the reader further regarding the purpose of this essay. Contending that the "national spirit" is a "secular imitation of the Holy Ghost" in Christian orthodoxy, the author develops an interesting thesis regarding the dangers and interconnections between secularization and nationalism. He pleads for a new "humanitarian Christianity," needed to save us from the worship of some secularized idol.

Talcott Parsons, "The Prospects of Sociological Theory," *American Sociological Review*, 15, 1 (Feb., 1950), 3-16. An important article in the field of sociological theory. In this presidential address to the American Sociological Society, Professor Parsons develops further his analysis of the necessity for integration of theory and research. The last part of the article contains important parts of his own theory.

Feliks Cross, "Some Social Consequences of Atomic Discovery," *American Sociological Review*, 15, 1 (Feb., 1950), 43-50. The author discerns some of the profound implications of the emerging atomic age. Students of social change should differentiate three basic types of inventions and discoveries: (1) energies, (2) elements and material, (3) machine tools and transportation. Discoveries of new energies cause the more basic social changes. Five profound problems emerging from the development of atomic energy are briefly treated.

"Sprache and Religion," a series of articles in *Die Sprache*, I, 1949. A collection of scholarly articles in honor of Professor W. Havers which demonstrates that technical German research is again making its contribution. The authors are from all over the world. Topics cover many areas of linguistic and anthropological approaches to religion. Sample titles are: "Gott und Christus in Jahresbezeichnungen deutscher Inschriften," "Zum Rassen- und Sprachen-Problem in Indien," and "Zur Deutung des Wortes *missa*, Messe."

Arnold Toynbee, "Churches and Civilizations," *The Yale Review*, XXXVII, 1 (Sept., 1947), 1-8. Rejecting the Gibbonian view that the ruin of the Graeco-Roman civilization was due to the Christian church and finding inadequate the "social chrysalis" theory that the church receives and preserves a declining civilization, Toynbee proposes that churches "should be considered primarily on their own merits and would appear, in this light, to represent the first experiments in a new and higher species of society . . ." (5).

Franz Adler, "The Social Thought of Jean-Paul Sartre," *The American Journal of Sociology*, LV, 3 (Nov., 1949), 284-94. An important study showing an apparent trend by Sartre back toward science. Certain of his methodological emphases are in keeping with sociological science. An examination of Sartre's thought on anti-Semitism is the vehicle through which Adler illustrates the former's social thought.

L. Brillouin, "Life, Thermodynamics, and Cybernetics," *American Scientist*, 37, 4 (Oct., 1949), 554-68. "How is it possible to understand life, when the whole world is ruled by such a law as the second principle of thermodynamics, which points toward death and annihilation?" (554) In answer to this question, the author summarizes certain aspects of recent scientific thought, particularly, the implications of Wiener's pioneering work in cybernetics.

Claude C. Bowman, "A Note on the Sociological Inadequacies of the Kinsey Report," *American Sociological Review*, 14, 4 (August, 1949), 548-9. A brief

comment on another technical inadequacy in this significant report.

### III. Analyses of Social Institutions Related to Sociology of Religion.

William N. Clarke, S.J., "Industrial Democracy in Belgium," *The American Catholic Sociological Review*, X, 4 (Dec., 1949), 229-57. An historical analysis of Belgian economic, political, and religious factors leading to the new law on the "organization of the national economy" finally enacted Sept. 28, 1948. The author hails the measure as one of the most important achievements in modern industrial experience, since it provides "an elaborate juridical structure of institutions through which labor and capital can coöperate on an equal basis in the guidance of the national economy" (229). The law, seen as "basically Catholic in inspiration," is fully interpreted.

S. I. Hayakawa, "Anti-Semitism: A Study in Mis-taken Map-Territory Relationships," Etc.: *A Review of General Semantics*, VI, 3 (Spring, 1949), 197-203. A plea that in our ideological maps we keep some orderly relationships between "our higher and lower level of abstractions," illustrated with penetrating insights into our economic notions of the Jew.

Nathan Glazer, "What Sociology Knows About American Jews," *Commentary*, 9, 3 (March, 1950), 275-84. The first of two articles by the author to evaluate the relatively small number of sociological studies treating Jewish life and culture.

Yuen-li Liang, "Notes on Legal Questions Concerning the United Nations," *American Journal of International Law*, 44, 1 (Jan., 1950), 100-17. The first section gives a careful summary of General Assembly proceedings on the issue of human rights and fundamental freedoms in Bulgaria, Hungary, and Rumania.

A. Johnson, "Civil Liberties and the Smith Act," *American Journal of Economics and Sociology*, 9, 2 (Jan., 1950), 222. A brief warning that in America we cannot use the methods of the Politburo in disposing of dissident opinion.

Jacob O. Kamm, "The Christian Concept of Business," *American Journal of Economics and Sociology*, 9, 2 (Jan., 1950), 235-38. A call upon management and labor to make the "welfare motive" dominant in all aspects of modern business activity. Has the author given sufficient attention to recent work on the "institutionalization" of motivation, which assumes no sharp line between private and social forms of motivation?

Blair Frazer, "Labor and the Church in Quebec," *Foreign Affairs*, 28, 2 (Jan., 1950), 247-54. This article analyzes a remarkable series of events in recent Church-industry relations in traditionally conservative Quebec. After a political victory for the extreme Right supported by many of the "lower clergy," we learn of a strike by a Catholic union—illegal under Quebec's labor law—supported by many of the bishops and clergy. We read of a bishop saying "Capitalism is the

cause of all our miseries. We must work against it—not to transform it . . . but to replace it."

Leo Kuper, "The South African Native: Caste, Proletariat or Race," *Social Forces*, 28, 2 (Dec., 1949), 146-153. A scholarly analysis of race tensions in South Africa, with some attention to the role of the churches. The author concludes that race relations still constitute an essential aspect of the problem, although recent industrialization has introduced new components.

E. K. Francis, "Toward a Typology of Religious Orders," *The American Journal of Sociology*, LV, 5 (March, 1950), 437-49. A study of religious orders within the Roman Catholic Church. The various communities and orders are examined historically and analytically in light of sociological types of *Gemeinschaft* and *Gesellschaft*. Footnotes contain valuable references for study in the social significance of these religious groups.

Otto Dibelius, "The Position of the Church in the Eastern Zone," *The Ecumenical Review*, II, 2 (Winter, 1950), 162-69. Some of the problems are objectively examined and dangers are acknowledged. Still the Church in Eastern Germany is carrying on courageously, always "under the sign of the Cross."

"Our Protestant-Catholic Marriage," as told to Alberta Williams, *The American Mercury*, (Jan., 1950), 56-64. An analysis by a couple in a "successful" mixed marriage of some of the reasons why Catholic and Protestant youth should not enter into marriage. The loss of religious companionship by the non-Catholic member of the family with the Catholic children is stressed. The two are advised to agree upon one faith.

"Television's Peril to Culture," an editorial, *The American Scholar*, 19, 2 (Spring, 1950), 137-40. A thoughtful warning that "each new development in the art of communication seems to have broadened the base of culture on the one hand and to have vulgarized the arts on the other" (137).

Paul C. Glick, "First Marriages and Remarriages," *American Sociological Review*, 14, 6 (Dec., 1949), 726-34. "This paper sets forth some of the differences between the social and economic characteristics of persons in the United States who are in their first marriages and those of persons who have remarried" (726). Such evidence as the following is highly significant to religion: A "pronounced tendency was found for persons who remarry to select a person who had also been previously married" (733).

Hurst R. Anderson, "Religion and the Curriculum," and Vincent J. Flynn, "The Contribution of the Catholic Church to American Education," *Association of American Colleges Bulletin*, XXXV, 2 (May, 1949). Two articles treating basic issues in religion and democratic education. The Proceedings of the thirty-sixth annual meeting are summarized in Vol. XXXVI, 1 (March, 1950). Several of the reports are important to religion in higher education.

James M. Gillis, "Open Letter to Anti-Catholic Agitators," *Catholic World*, CLXX, 1020 (March, 1950), 406-12. A thoughtful and fine-spirited plea, from the Catholic viewpoint, for co-operation to replace tension between Protestants and Catholics in the common struggle against secularism. There remains for the non-Catholic, however, the fear that the author cannot understand the spiritual and political problems created by his insistence that "the only way to save America is to abandon the Protestant principle of disintegration and adopt the Catholic principle of unity under authority" (409). There is yet need for deeper discussion regarding the nature of unity and authority intrinsic to bill-of-rights, constitutional democracy.

#### Marxism

John Langdon-Davies, "The Russian Attack on Reason," *The Fortnightly*, (May, 1949). A summary of some of the implications of the action of the Praesidium of the USSR, August, 1948, dictating politically new teachings in biological science. This Lysenko incident is seen as clear proof that the Soviets have now sought to dictate all science and have "declared against the liberty of the mind of men."

Frederick C. Mills, Talcott Parsons, and David McCord Wright contributing papers to a "Round Table in Commemoration of the Centenary of the Communist Manifesto," at the sixty-first meeting of the American Economic Association, in *American Economic Review*, XXXIX, 3 (May, 1949), 13-46.

Jim Cork, "Dewey, Marx, and Democratic Socialism," *The Antioch Review*, IX, 4 (Dec., 1949), 435-52. A stimulating analysis of the similarities and differences in the basic philosophies of Marx and John Dewey, directed toward an evaluation of Hook's earlier argument that there could be ultimate rapprochement between Marxism (not Stalinism) and Deweyism.

#### IV. Cultural Anthropology and Sociology of Religion

Justus M. van der Kroef, "Social Conflict and Minority Aspirations in Indonesia," *The American Journal of Sociology*, LV, 5 (March, 1950), 450-63. "Contemporary social conflicts in Indonesia are due to the wide differences in acculturation of indigenous groups with respect to Western civilization and to the economic self-interest of the Chinese, European, Eurasian, and Arab minorities" (450). The role of the *blijvers* ("those that remain") in the Westernization program is analyzed.

Emilio Willens, "Accultural Aspects of the Feast of the Holy Ghost in Brazil," *American Anthropologist* 51, 3 (July-Sept., 1949), 400-08. This traditional feast is described, traced to its Portuguese origins and analyzed in terms of its religious, cultural, and economic roles.

Gladys A. Reichard, "The Navaho and Christianity," *American Anthropologist*, 51, 3 (July-Sept., 1949), 66-71. A critical study of many of the failures of

Christian missions to win and hold Navaho converts. Detailed religious and cultural reasons are cited.

#### V. Semantics and Communication.

Anatol Rapoport and Alfonso Shimbrel, "Mathematical Biophysics, Cybernetics and General Semantics," *Etc.: A Review of General Semantics*, VI, 3 (Spring, 1949), 145-59. A broad treatment of (1) general semantics, (2) mathematical biophysics (which "starts with the assumption that so-called 'mental' phenomena can be described in terms of physico-chemical events in mathematical language"), and (3) cybernetics (which "seeks invariant relations among servo-mechanisms," e.g. nervous systems and electronic computers).

Pierre Michaut, "Le Cinema d'enseignement en France," *cahiers français d'information*, 150 (Feb., 1950), 13-16. A review of some of the French educational films now listed by the Ministry of Education in the fields of literature, mathematics, geography, and technology.

H. A. Innis, "The Bias of Communication," *The Canadian Journal of Economics and Political Science* 15, 4 (Nov., 1949), 457-76. This careful study covers a broad historical field, from early Egypt to modernity, developing the thesis that the means of communication has deep significance to the "rise and decline of cultural traits," (457). A "medium of communication has an important influence on the dissemination of knowledge . . ." (457).

#### VI. Empirical Research.

John L. Thomas, S.J., "The Urban Impact on the American Catholic Family," *The American Catholic Sociological Review*, X, 4 (Dec., 1949), 258-67. "A brief account of some of the factors involved in marital breakdown together with a summary of a study of 7000 broken Catholic marriages drawn from a large urban center" (258).

Claire Laplae, "Pratique religieuse et milieux,"

*Bulletin de l'Institut de Recherches Economiques et Sociales*, XIV, 7-8 (April, 1949), 709-806. A carefully documented study of the religion of young people seeking the sacrament of marriage. The factors of residence, geography, occupation of parent, and religious life and practice of the young people were included. This is an important study of the actual role of Christianity in the lives of those in "La Paroisse Saint X."

E. Schwartz, "Communal Settlements in Palestine," *The American Journal of Economics and Sociology*, 9, 2 (Jan., 1950), 191-203. A survey, including some statistics, of Jewish rural life in Palestine. The practical working and ideology of the *Moshav Ovidm* (wherein small holders renounce property rights in land), and the *Knutsoth* (wherein participants give up all property rights) is outlined. The author includes a brief evaluation and a bibliography.

T. F. Hoult, "Economic Class Consciousness in American Protestantism," *American Sociological Review*, 15, 1 (Feb., 1950), 97-100. An empirical study of 408 white Protestant church edifices and populations located in various economic areas of Los Angeles. More than one-half of the buildings, 224, were located in next-to-bottom economic strata. The author points out that this one study provides inadequate basis for general conclusions.

Karl F. Schuessler and Donald R. Cressey, "Personality Characteristics of Criminals," *The American Journal of Sociology*, LV, 5 (March, 1950), 476-484. After twenty-five years of objective personality testing of criminal and noncriminal persons, the results make it "impossible to conclude from these data that criminality and personality elements are associated" (476).

Attention should be called to the total field of Group Dynamics in which significant work is being developed in many centers, especially at the University of Michigan. See Kurt Lewin, "Frontiers in Group Dynamics," *Human Relations*, I, 1 (1947).

Dr. Ismar J. Peritz, founder both of the National Association of Biblical Instructors and of its official organ, *The Journal of Bible and Religion*, died on Sunday, July 16, 1950 in Winter Park, Florida, where he had made his home in recent years. At the funeral service, held in Syracuse, Rev. Frederick C. Ellerman, a former student of Dr. Peritz said of him, "His name will live because, like prophets and sages of old, he endeavored to show men that the one thing God requires of us is to 'do justly, love mercy, and walk humbly before God.'" Members of the Association will wish to re-read the tribute to Dr. Peritz which was read at the Cincinnati meeting of the N.A.B.I. as part of the historical account of the Association, published in the January, 1950, issue of the JBR.

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## Book Reviews

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### Religion in Literature

*English Blake*. By BERNARD BLACKSTONE. Cambridge: at the University Press, 1949. xviii + 455 pages. \$6.50.

*Religious Trends in English Poetry, Vol. III: 1780-1830, Romantic Faith*. By HOXIE NEALE FAIRCHILD. New York: Morningside Heights, Columbia University Press, 1949. ix + 549 pages. \$6.75.

*Nineteenth Century Studies, Coleridge to Matthew Arnold*. By BASIL WILLEY. New York: Columbia University Press, 1949. xviii + 455 pages. \$4.50.

Central to the faith of the Romantic poets and critics during the early nineteenth century was an insistence upon the power of creative imagination and upon the superiority of this imagination over the discursive and clinical reason. It is this emphasis which makes the Romantics still of great importance. Accompanying this insight was a habit of mind which dwelled too exclusively upon the individual self and which made imaginative creation, despite the apparently varied concerns of these poets, essentially an egocentric activity.

In his *English Blake*, Bernard Blackstone emphasizes the unitary nature of Romantic imagination in the poems, gnomic verse, and prophetic books of William Blake. Blake was the earliest of the great Romantic poets in time, the latest to receive wide critical attention; he is still the freshest of the Romantics and the most immediately attracting to the modern sensibility. His impassioned music and rhythm, his precise and crystal clear imagery, his controlled energy of expression command the imagination. His elaborate and frequently eccentric and obscure use of symbol adds a visionary dimension to his work which often produces either violent opposition or violent apostleship. Mr. Blackstone is an apostle. His book is in part an exposition of the English

qualities of Blake's thought, of Blake's relationship to the eighteenth century empiricists, whom he demolished, and to Milton, whom he reshaped, and as he thought, redeemed. It is in part also an enthusiastic exegesis of the master's thought by a disciple. The fortunate result of this enthusiasm is close attention to Blake's own message and a thorough and sympathetic exposition of his ideas, of his theology, politics, aesthetics, morality, philosophy, and sociology, to use Mr. Blackstone's own terms. At the end of the book Mr. Blackstone asserts that Blake is the one great teacher of the modern western world and proposes that his work be the basis for daily education, apparently from the primary school on. Here the reader can only be grateful that Mr. Blackstone's loyalty to the text of his prophet has tempered his missionary zeal during the main course of the book.

Mr. Blackstone believes that outside the religious community there is no solution for genuine artists who do not cultivate visionary powers like Blake, and he rejects the Christian community in favor of a Blakean Jesus. It is the alternative to this, the insights developed within the visible Christian community and by the Catholic faith which results, that lies back of Professor H. N. Fairchild's volume on the Romantic poets, the third volume in a series that will include Victorian and modern poets. If Mr. Blackstone's exegesis of Blake gains strength from its zeal, Professor Fairchild's treatment of Romantic poets gains firmness from a determined resistance to Romantic religion. His emphasis is less upon the unitary quality of the Romantic faith than upon its egocentricity. Romantic religion he interprets as a one-sided projection of the human ego, moved by a desire for self-consciousness and self-expansion so that even the self-immolation of the Romantic mind is not a reverent submission to transcendent divinity but a way of engineering further expansion of the individual

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ego. The Romantic faith, he concludes, offers Easter without Good Friday, Christianity without tears.

The thoroughness and learning of the work establish it immediately as an authoritative analysis of the beliefs of the Romantic poets. The author discusses Burns, Blake, Wordsworth, Coleridge, Shelley, Byron, and Keats. He has many severe things to say about these poets, many witty things as well, and many sound things. His method reduces the effectiveness of some chapters (particularly that on Keats) and in one instance, in the chapter on Coleridge, leads to a conclusion which is considerably less than just to England's only great philosophical critic. Even if one accepts, as the reviewer does, Professor Fairchild's chief premises, there is a major criticism to be made. Professor Fairchild, a professed Anglo-Catholic, painstakingly demonstrates that the general scheme of thought of each poet is diametrically opposed to Catholic Christianity. In pursuing this single-mindedly he has neglected to do two very important things: (a) to explore adequately the values of particular and partial insights within the system which he opposes as a system; (b) to consider the place of the Romantic impulse within Catholic orthodoxy itself. A case could be made out, for example, for the inevitability of "heresy" in individually creative minds but also for the adjustment of such individuality within a spiritual community and common faith. Such an approach is possible. For example, although it does not deal specifically with English Romantic poets or even primarily with literature, Fr. Martin Cyril D'Arcy's *The Mind and Heart of Love* (1945) provides the most profound analysis of the Romantic impulse which the reviewer knows without casting Romanticism into the outer darkness.

Mr. Blackstone approaches Blakean Romanticism as a disciple. Professor Fairchild approaches Romanticism as an orthodox Christian. Mr. Basil Willey, in the third of a series of studies which began with *The Seventeenth Century Background* (1934), approaches early Nineteenth Century prose thinkers as a fellow

seeker of religious faith. His own position is not clearly defined but an appreciative understanding of those who seek religious faith is clearly evident. His treatment of Wordsworth has already appeared as the final chapter of *The Eighteenth Century Background* (1940). The new book begins with Coleridge and includes studies of Thomas Arnold, Newman, Carlyle, Mill, Comte, George Eliot, and Matthew Arnold. The analysis of the Coleridgean conception of imagination and its relationship to Coleridge's religious thought is brilliant and can be placed beside that by D. G. James in *Skepticism and Poetry* (1937). Equally brilliant is the concise but understanding discussion of Newman's religious thought. The later chapters suffer inevitably from uncertainty because they deal with minds which are more divided. His stopping place, the thought of Arnold and Eliot, is logical, for these two writers together mark the great divide in Nineteenth Century thought and look backward at the same time that they give evidence of the disrupting forces which were so soon to change the intellectual and religious milieu. The reviewer cannot agree that Arnold is so significant as a permanent source of help for religiously inclined minds in ages of doubt. The descent of modern secular thought since Arnold's time has been so complete that more drastic counter-attacks are needed.

JAMES C. FREEMAN

Grinnell College

Theology

*Christ and Time*. By OSCAR CULLMANN. Translated from the German by Floyd V. Filson. Philadelphia: The Westminster Press, 1950. 304 pages. \$5.00.

Professor Cullmann in his book, *Christ and Time*, sets forth what he regards to be the central issue in the Christian proclamation in terms of its relationship to time and history. The central event for the Christian understanding of man's existence in the world of space and more particularly of time is the Christ-event, the mid-point of history from which every

other point takes on meaning and direction. By indicating how the interpretative center of history for Christianity differs from the metaphysical understanding of time and how the Christ, even, is known not theistically but biblically, Cullmann states his interpretation of the New Testament point of view on the meaning of history. A comparative study of Greek terms for day, hour, season, time, age, etc., as they appear in the context of New Testament thought and in the context of Greek philosophical writings forces Cullmann to reject the Hellenistic point of view as a possible basis upon which to develop the understanding of time and history by the first three generations of Christians. The Hellenistic concept of time is cyclical, while the biblical, both Hebraic and Christian, is linear and conceived in terms of fulfillment (pp. 58-59). Furthermore the fulfillment both in the events leading to the end and the end itself are directly determined by God. Thus time is thought of not as problematic, but as redemptive (p. 49), not as an element related to timelessness which is qualitatively different but as an element related to a similar element in its limited and unlimited aspects. While the New Testament concept is rooted in traditional Hebraic thought, there is one significant point of departure which irrevocably separates the Christian from the Jew. This difference Cullmann makes clear by dividing the line of history into three fundamental periods; the first period is prior to Creation, the second from Creation to the Parousia, and finally the period after the Parousia (especially p. 82). Upon this three part scheme which Judaism and Christianity have in common, however, there is imposed a two part division which is the interpretive center for each group. For the Jew the midpoint coincides with the end of the second period, but for the Christian that midpoint intersects the second period. This intersection creates for the church a tension insofar as it in some measure, but not completely, realizes the end.

There is no question that Cullmann by his criticism of recent theological statements of the

problem by Schweitzer, Martin Werner, Karl Barth and Bultmann and by his re-examination of the biblical material has made a profound contribution to the field of New Testament theology. The impact of his investigation will undoubtedly have far-reaching repercussions. For the historian, whether secular or biblical, however, questions and problems occur. One concerns his ambiguous and vague use of the term history which is not exactly defined. When does biblical history as such have its origin and in its origin how is it related to what the anthropologist, the geologist, the biologist and other secular historians regard as the beginning of history. There is no struggle in Cullmann's book to relate the Christ-line to general history in its secular connections (see p. 20). Consequently Jesus has become the great remote mid-point in history removed by this tremendous theological abstract pattern of thinking from the life of the ordinary man whose life, according to the primitive church, was touched by Jesus Christ. Thus we have lost vital contact between Jesus the preacher of Nazareth with the lost sheep of the house of Israel, between the one crucified by Pilate and those who because of their hardness of heart put him to death, between the risen Lord and Peter, the Twelve and Paul. Finally Cullmann in order to make his point overstates his case by overlooking some of the evidence. This error is most apparent in his endeavor to bring out the distinguishing features of Christianity and Judaism. Cullmann in denying Schweitzer's exclusively eschatological understanding of the Christ-event has attributed that point of view to Judaism by saying that 'Judaism receives its light from the future' while the Christian point of view is understood from an historical point of reference (p. 90). It must be remembered that the Jews also have an historical point of reference, the covenant with the giving of the Law at Sinai and that the Christian has an eschatological point of reference, Christ's return at the end of history.

LUCETTA MOWRY

Wellesley College

*The Christian Perspective.* By EDWARD T. RAMSDELL. New York and Nashville: Abingdon-Cokesbury, 1950. 218 pages. \$2.50.

Teachers of religion in our colleges and universities are, most of them, well aware of the shift that has come in recent thinking about the relation between religion and the Bible. Biblical courses have been regarded as one area in a department of religious studies, an area perhaps not as attractive to students or important to the instructors as the history or philosophy of religion. Now we are challenged to treat the Bible as the center of *all* our teaching.

Against the objective examination of all religious claims is set the demand that we recognize that detachment in religious thought is a snare and a delusion. Religion is seen as a generic term for a variety of perspectives born of different religious traditions, and we are challenged to state whether the perspective from which we approach man's religious problems and experiences is Christian or not. If we claim to be Christian, then we are asked whether we take our stand within the biblical perspective. This is essentially the purpose of the volume here under review.

The author's conclusions are not strikingly novel. He has no particular desire to make them so. He does not argue his case for the major doctrines he discusses — revelation, Christ, man and his sin, the atonement—from philosophy. He is content to clarify the point of view of the Bible in the light of critical biblical scholarship. What is unique about the book is the author's careful examination of the role of "perspectival thinking" in faith, reason, and paradox.

"There is," he says, "no escape from reason . . . But merely to exalt reason does not solve our problems . . . If trust in reason is not the decisive factor in our thinking life, what is? It is what we trust as significant for reason . . . What each of us evaluates as decisively meaningful, therefore, constitutes the perspective through which he looks at the facts of the world" (pp. 18-19). It is, then, the initial as-

sumption of a particular perspective that controls the conclusions of our logical thinking. Christian faith is such a perspective.

But what is this Christian perspective as distinct from others? It is that perspective which (1) finds decisive significance in the concrete goodness of Jesus, (2) believes creative freedom to depend on "a transcendent Goodness," (3) accepts as the most comprehensive perspective the Word, transcendent and immanent, (4) "acknowledges paradox as a possible tool of understanding" (p. 41). To this fourth point a whole chapter is devoted, for it constitutes in Dr. Ramsdell's mind the central problem of method in philosophical theology.

"A genuine paradox," he says, "is a logical opposition which must be preserved so long as it illuminates." But it need not be irrational. Indeed it "often is an indication of depth and multiple dimensions that are commonly missed by a self-sufficient rationalism" and "is thus seen as an essential tool of empirical description." Christian truth is thus used to deepen and enrich scientific and philosophical understanding.

The way in which science and philosophy can enrich Christian understanding is not made so clear. One might ask how the Christian perspective is to be validated. To this question he replies only that any "perspective" is inevitably personal and that it is "an expression of faith that our experience in, in some real sense, objective" (p. 31). Comparative judgment regarding the more and less valid perspectives can be made only by entering personally into another perspective and comparing its understanding of meaning with his own; and this amounts to a test of coherence. But this does not really assure him of the objectivity of his own experience, as had been assumed on page 31.

The close-knit argument of the first sixty pages requires a closer examination and more adequate support of this crucial step. But even so the volume will repay careful reading with rewarding insights.

EDWIN E. AUBREY

*The University of Pennsylvania*

*Early Christians of the 21st Century.* By CHAD WALSH. New York: Harper & Brothers, 1950. 188 pages. \$2.00.

Professor Walsh, author already of a primer of Christian faith, a full-length discussion of C. S. Lewis, and of a volume of poems, derives his new title from a double prophecy. It is, first, that "modern civilization" is now on its last legs, and, second, that Christianity "will emerge from the underworld of ideas within a few generations with new vigor after its long hibernation." His book is an attempt "to get down to brass tacks" in an examination of specific Christian principles that, presumably, will emerge in clearer light. By Christianity, Professor Walsh means "classical" Christianity, represented by the statements of belief "formulated at Nicaea and the other 'general councils' of the church during the first five or six centuries."

In a whirlwind course of twelve short chapters, Professor Walsh applies Christian principles to almost every conceivable problem. In the first part, "This Is the Way the World Ends," he disposes of the dominant secular myths of "economic," "biological," "environmental" and "psychoanalytic" man, polishes off art for art's sake, applies Sorokinian concepts to modern civilization (it is in the "sensate" stage), and finally brings the reader to the revival of religion among modern intellectuals, both the non-Christian mystics and the Christians, among whom he names particularly Dorothy Sayers, C. S. Lewis, T. S. Eliot, and W. H. Auden.

In the second part, "The Shape of Things to Come," he starts in first gear with the conviction that the return to Christianity will bring a rediscovery of reason, free will, and hope. (His "hope" is not a Romantic one, Christianity without tears and Easter without Good Friday, as H. N. Fairchild has put it, but a hope grounded in reality by an acknowledgment both of original sin and of redemptive grace.) He shifts into second gear and gathers speed in a general discussion of the individual person in relation to Christianity and of "Society *Sub Specie Aeternitatis*." Then he rolls

into high with a fresh and courageous chapter on "The Underloved" (criminals, lunatics, the very poor, and, in a separate group, racial minorities) and continues at top speed through "Beyond the Nation" (international government, esperanto, pacifism), "The Family," another fine chapter, "Education," "The Arts," and, finally, "The Church," not only church reunion but also "cell" organizations, the restoration of monasticism in vital relationship to Christian action, the need for firmness and the possibility of martyrdom.

Inevitably the traveler with Professor Walsh misses a complete view as the landscape flashes by. Occasionally the reader may feel that so much more must be said if a problem is to be stated truly that to say so little is worse than saying nothing. But Professor Walsh manages to make enough provocative suggestions to keep a student or adult discussion group in continued ferment and occasional but probably salutary fury for at least a year of Sundays. There could be no better use for such a book than to stimulate such a series of meetings.

JAMES C. FREEMAN

Grinnell College

*Renewing The Mind.* By ROGER HAZELTON. New York: The Macmillan Company, 1949. ix + 192 pages. \$2.50.

This book is the author's attempt,—and a successful attempt it is—to deal with the question, "How can you be intelligent and Christian at the same time?" It is a treatise on the relation of faith to reason which defines itself critically with relation to the extremes of present day doctrine, and which contains both directly and by implication much trenchant criticism of current religious thought. Against simple rational theology or philosophy, Hazelton argues the primacy (although not the autonomy) of faith. He is heartily against the simple rationalism which sets confidently out to prove the existence of God in order that we may be religious. But he is equally against those theologies which, basing themselves upon faith, hold reason to be dispensable in funda-

mental religious matters. Rather, the author's position is that granting the primacy of faith, we must think rigorously and comprehensively about it. There are good grounds, both religious and intellectual, for such a course. Religiously, it is an odd way to honor the creator of the human intellect to refuse to think as honestly and candidly as we can about him. Again, anyone who takes seriously the life of the intellect will not easily acquiesce to exempt any area of human experience from honest and critical scrutiny.

The spirit of this book is at once fair-minded and reasonable and thoroughly Christian. Indeed, one suspects that it will be shot at from both sides, on the one hand from thinkers who are led to non-religious philosophical conclusions, and on the other hand from theologians who resent the presence of reason in the holy of holies. But it is for precisely these qualities, often so hard to hold together, for which others of us will find this volume particularly helpful and stimulating.

The author's position on the crucial matter of faith and intellect is expressed in the dictum he often repeats, *fides quaerens intellectum*, faith in search of understanding. While it is true that faith is altogether primary in religion, it is equally true that faith must seek understanding. Not to do so is indeed to involve oneself in a pride of faith not unlike the pride of intellect so often and so widely condemned these days. Faith both needs and pursues understanding. There is a genuinely religious, and indeed Christian meaning in the phrase, the intellectual love of God. Moreover this pursuit can, according to Mr. Hazelton, be successful. It is both possible and necessary to speak of the truth of faith. To settle for anything less than a true faith would be treason to both faith and reason.

*Renewing the Mind* is a vindication of the combination of philosophic and religious interests which its author exhibits. It might be called a preface to a Christian philosophy. If there are any criticisms, they are due largely to limitations of space in a brief book. One wonders, for example, what a Christian philos-

ophy, as discussed by Mr. Hazelton, would look like in detail. Or ought we more properly speak of Christian philosophies? Again, Hazelton hints at but does not develop the relation of sin to the life of both intellect and faith. It would be interesting to see how the relation might look in detail. But such questions ask for another book; and Mr. Hazelton has written a very stimulating and illuminating one in the present volume.

JOHN A. HUTCHISON

Williams College

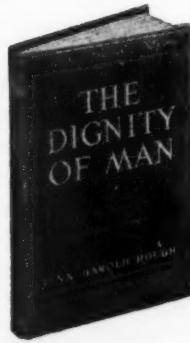
*God Was In Christ*. By D. M. BAILLIE. New York: Charles Scribner's Sons, 1948. 210 pages. \$2.75

Writing with marked economy of words, the author surveys the historical criticism of the life of Jesus as it brought an end to docetic tendencies. Likewise he makes plain what the impact of Form Criticism has been, and how it has been appropriated by the neo-confessional and biblicist schools of theology. The current crossroads of Christological thinking presents three alternatives. (1) We may pursue the historical Jesus. (2) We may give up history for a mystical Christology. (3) We may rethink the entire problem. The author chooses the last, but not without pausing to evaluate carefully the reaction so prevalent today against the first alternative.

D. M. Baillie takes his stand with those who insist upon the absolute necessity of grounding all Christology in an historical Jesus. He writes, "If revelation is by the Word alone, then Christ *lived* for nothing, and the Word was made flesh in vain" (54). He has, nevertheless, time to evaluate the contribution of the Form Criticism school as it provides a new position and perspective upon the ancient data. This was made plain by Norman Pittenger in his work entitled *Christ and the Christian Faith*. All history is interpreted history. This reviewer suspects that Professor Baillie might be driven from his charitable attitude toward Form Criticism into an attitude of half-respectful derision toward it if sides had to be chosen.

# The Dignity of Man

by  
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The creative contribution of the author lies in his interpretation of the paradox of grace. "Its essence," he writes, "lies in the conviction which a Christian man possesses, that every good thing in him, every good thing he does, is somehow not wrought by himself but by God" (114). This inescapable paradox is the saving mystery. It must not become an *asylum ignorantiae*, but a means of maintaining the capacity of the *mysterium Christi* to produce profound religious experience and elicit faith. Creation begins with the paradox of being *ex nihilo*, continues through the paradox of providence, and culminates in the paradox of Grace. The impossible ethic of Christianity is no longer an impossibility. It is not a mere morality to which man must conform, but it is a goodness which God will express through the life given to Him in faith. The Incarnation is the expression of this paradox.

JOHN FREDERICK OLSON  
Syracuse University

## Philosophy

*The Philosophy of Personalism.* By ALBERT C. KNUDSON. Boston: Boston University Press, 1949. 438 pages. \$2.75.

Of foremost importance to Personalists is the reissue of Knudson's outstanding *Philosophy of Personalism*. Though written twenty years ago, it possesses as essential a place, or even greater than when it was first written for, in the meantime, it has become a classic. Since its first inception, Personalism has persevered in the aim of reconciling true religion with true science, holding that two "truths" could not be hostile to each other. Today, more than ever, science itself is coming about to the personalistic position in its repudiation of materialism, its recognition of the significance of the person in scientific knowing and its realization that there is present in nature a purpose that can only be referred to the existence of a Supreme Creative Intelligence. This change which has taken place in the minds of the most eminent of our scientists, was scarcely discernible when Knudson first wrote. Now it is

more necessary than ever for the man of religion to know how the spirit of a true philosophy and a reasonable science sustains and strengthens faith itself.

Every phase of Personalistic philosophy is discussed, the various types, its relation to knowledge and reality, and its contribution to religious faith.

Knudson correctly emphasizes the place of freedom in any tenable philosophy by the use of Bowne's refutation of determinism as fatal to all knowledge. If prevailing behavioristic psychology were true and our knowledge of the external world determined from without, both truth and error would be placed on an equal footing. All our impressions, true or false, would possess the same validity.

What is even more important to faith is the relation of freedom to the problem of evil, the profoundest of all questions that faces religion. Knudson will not admit that God is restrained by a "Given" of material character which would forever bar him from complete mastery of his world. When we stop to consider that the supreme object of creation is the appearance of moral and spiritual persons and that morality and spirituality are possible only in a system where evil can be chosen, we begin to glimpse the profundity of the Christian enterprise. If the gospel of Jesus teaches anything, it would seem to be that in claiming Deity, he was asserting the fact that God suffers in the woes and shortcomings of man in order, out of such companionship, to raise man to his own Divinity. He is most God when he most divests himself of power in order to raise man to his own status. He lays aside his "glory" that he had with the Father to "bring many sons to glory" and by so doing demonstrates his own divinity. The "given" lies in the supreme necessity for moral character.

The most telling question perhaps that can be asked with respect to the problem of evil and the goodness of God would be the more staggering problem of how there could be any goodness or moral character without freedom.

It is not too much to predict the early exhaustion of this edition and the desirability of its early purchase by everyone interested in a well-grounded religious faith.

RALPH TYLER FLEWELLING  
Editor, *The Personalist*,  
University of Southern California

*Outline of a Metaphysics* (The Absolute-Relative Theory). By FRANKLIN J. MATCHETTE. New York: The Philosophical Library, 1949. xiv + 108 pages. \$2.75.

The author of this little book was engaged, during his lifetime, in many enterprises—hotel management, real estate, agricultural bacteriology, inventions. Philosophy was his cherished avocation, and for ten years—prior to his death in 1943 at the age of eighty—he devoted himself wholly to its study.

According to this "outline of a metaphysics," our universe, characterized by duality, is itself a member of a dyad, with the Absolute as the other term. Universe and Absolute together constitute the cosmos. The universe is the domain of relativity, contingency, incompleteness, the finite. The Absolute, as its precise opposite, is unitary, infinite, the domain of immutability and permanence; it is the first and final cause, and as such might be called God. Out of the major polarity between the universe and the Absolute arise the tensions, the strivings, the process which define our world. It is a process wherein the immanence and self-realization of the Absolute are made manifest, and hence life, mind, consciousness are pervasive traits of our universe. Man as the least relative of all existents, can move toward, or fall away from, the Absolute. And his tragedy lies not so much in the possibility of his falling away as in the profounder and more poignant circumstance that in his ascent toward the Absolute he must use a medium and materials less perfect and more divergent from the Absolute in the "chain of being."

The Absolute-Relative metaphysics is a spec-

ulative hypothesis and represents a recurrent view in the history of philosophy. It is intriguing to think of the universe as having an opposite dual, but since the world *as a whole* cannot be experienced, one wonders how it is possible to describe this opposite dual with such assurance (except, of course, by sheer definition). The principle of polarity is an important one, but it would seem to have validity as a category of explanation and illumination *within* a mutually referential system, that, is *within* nature and history, and not outside nature. There is, however, much that is suggestive in the Absolute-Relative theory, especially its insight into the situation of man—a citizen, so to speak, of an imperfect world, and yet impelled, as “the least relative of all existents,” toward the infinite and eternal.

ISRAEL KNOX

*Ohio University*

*A Philosophy of Life.* By RICHARD N. BENDER. New York: Philosophical Library, 1949. xi + 250 pp. \$3.75.

Professor Bender of Baker University in Kansas gives us “a new kind of book,” according to the jacket, an “untechnical application of philosophic method to problems of intelligent living in the modern world.” This promise is fulfilled at least to the extent of providing a book that is admirably planned and paced for the college student’s mind, presenting important aspects of philosophic method, a few main suggested answers on each of several basic questions, and, after some discussion, Dr. Bender’s own conclusions. The latter, based on “radical empiricism and rigid rationalism” (!), accord very closely with the system of thought generally known as “personalism,” and are developed, in order, regarding method, the universe, persons, free will, God, “good-and-evil,” the knowledge of God, values in life, moral standards, and immortality. The readers are taken to be adolescents from conservative Protestant backgrounds, with little

real knowledge of their faith, who have felt seriously the impact of scientism, materialism, and relativism, and who require material and guidance in forming their own life philosophy.

Probably the best part of the book is the second chapter, on straight thinking, although the balance there struck between empiricism and rationalism seems upset in favor of the latter as the book progresses.

Anyone familiar with the outlines of personalism will know what the contents of the book are. A certain unfortunate selection of material occurs in places. Thus, regarding evil, Knudson receives two pages, Brightman one, while other theologians and philosophers, past and present, deserve but few lines. Difficulties of another kind are indicated in the characterizing of reality as “intelligent, rational, moral, dynamic energy” (103), in a context in which the primary meaning of “energy” is that of the new physics. What can result from a distant analogical leap of this sort, from an operationally defined and mathematically manipulated concept to one of a substrate which can bear the adjectives “moral” and “rational,” but the confirmation of the very picture-thinking habits that already inhibit the students’ understanding?

In a text, however, the teacher can put such things to good use, and be well satisfied with the truly valuable parts of the book—its discussion of straight thinking, its mention of most positions on most major problems, its constructive chapter on “knowing God,” with its stress on responsible commitment as a prerequisite for adequate religious knowledge (but which seems to ignore completely the ideas of grace and of the Church). One could probably even forgive the thoroughly misleading account of existentialism.

As a text, it has the added advantage of containing just enough preaching—one knows where the author stands, but is given room to choose his own footing. In addition, there are study-questions and further references at the end of each chapter, an appended “axiological

vocabulary" of considerable value, a bibliography, and an index.

EDWARD J. MACHEL

*University of Colorado*

Interpretation of History

*Christianity and History.* By H. BUTTERFIELD. New York: Charles Scribner's Sons, 1950. viii + 146 pages. \$2.75.

This is a remarkable book, written by Professor Herbert Butterfield who holds the chair of modern history at the University of Cambridge. He is also a confirmed Christian and a Yorkshire Methodist. The book is remarkable in that it presents a brilliant analysis of what history is and of Christianity's relation to the historic process. History is concerned with the world of human relationships. History is, therefore, "a human drama, a drama of personalities, taking place as it were, on the stage of nature, and amid its imposing scenery." Obviously the Christian, who is generally enmeshed in these human relationships, constitutes a part and perhaps a determining part, in this drama of history. Indeed, it is the author's contention that the general course of history is so shaped, by forces beyond and within the human stream, that a Christian is in right relation with that which ultimately fashions the channel in which history must flow.

Christians will be strongly impressed by Prof. Butterfield's evaluation of human nature. Those who have adopted a sunny optimism concerning man, feeling that in every way day by day he is growing better and better, will find no documentation of their belief in these pages. On the contrary, the generality of human wickedness is accepted as a basic thesis. It is this evil in man, which takes the form of a universal cupidity, which projects tragedy into the drama of human relationships and which lies back of the problem of modern barbarism. All men are touched by this cupidity. The theologian will find in that which the historian has found to be true of men evidence for what the church has described as original sin. This universal cupidity in human nature is

what ties events into knots and deadlocks men's efforts to reach harmonious working arrangements. Man has an element of evil in him and this all history witnesses. "History," concludes Prof. Butterfield, uncovers "man's universal sin."

Because of man's cupidity, judgment arises within history. This is God's judgment. Moral retribution is written over the pages of history. Moral defects in men and societies do have something to do with the catastrophes which take place. By explicit reference to Germany, Russia, France, England, and other countries the judgment of God in history is illuminated. There are, according to Professor Butterfield, no favored people. God's judgment falls upon Israel as well as Rome, upon England as well as Germany. We live in a moral universe in which judgment is impartial and certain for violations of the moral law.

An important emphasis of this book is found in connection with Providence. In our days of scientific sufficiency and intellectual pride, we are apt to forget that Providence is real and that God is more than man. Our historian does not forget it, but calls us back to that position, insisting that Providence has the last word to say about historic results. Men find in the course of their history a stubborn resistance to their selfish ambitions and hopes. Providence is opposing them. Napoleon and Bismarck both witnessed to that fact. So God keepeth watch above his own, finally determining whence the historic stream will flow.

In this interpretation of history its end is found in personalities. These are the highest things we know in this world. So the end of history is not a thousand or a million years ahead, but here and now in "the manufacture and education of human souls." There, truly, is a strong point for Christian preaching and education. The end of history is in this child, in this man, in this woman, as each is brought to personal and spiritual fulfillment.

Read this book. It will broaden your horizon, bring you to grips with what makes history,

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GEORGE W. DAVIS

*Crozer Theological Seminary*

Applied Christianity

*Christianity and Society*. By NELS F. S. FERRÉ. New York: Harper & Brothers, 1950. viii + 280 pages. \$3.75.

In this third volume of the series entitled *Reason and the Christian Faith*, Professor Ferré brings his views of the Christian faith to bear on secular society. The third part of the work takes up specifically the problems of war, property, and education as areas in which "the eternally ultimate" must become vitally related to the "immediately practical" (p. 3). This book is for the initiated theologian and not available to the average layman. Ferré is more helpful to laymen as speaker than as writer.

Probably the most arresting phase of Ferré's analysis is his honest recognition of the involvement of the spiritual and the secular, the Church and the World. He approves of Przywara's conception of the Christian faith as "a balance-in-tension" between these polar contraries (p. 9). Without baptizing the "world" as we find it and calling it clearly Christian, Ferré yet recognizes that spiritual matters have an environment which is holy because of its preparatory value for the truly spiritual (p. 93). This "...secular realm has its sacred aspect" (p. 158).

Existentialism has emphasized the truth of man's "inescapable involvement with others and with the universe in which he lives" (p. 124). Christianity, interpreted as Agape, must be considered both as world-renouncing and as world-affirming (p. 69). The essential task of Christians is to see that a "permeable membrane" separates these two realms (p. 154). In the Providence of God, the spirit seeks to make its way more richly into the whole of mundane affairs. Human effort is required to bring this yearning of the spirit to fruition, so the autonomy and freedom of man may be preserved.

It is here that Ferré introduces a contrast between the work of the Holy Spirit and the Spirit of God. They are "selfsame in essence while yet functionally different" (p. 88). The realm of the Eros is the realm of the Spirit of God. Agape is the realm of the Holy Spirit. God is at work in his creation to be sure, but his creation must be redeemed and the Spirit in Christ brings the possibility of such full fellowship. While this is an interesting theological distinction, the practical problem of how one should balance faith and works remains on the agenda. Does this do any more than rename the old framework in which man seeks the satisfaction of his deeper thirsts?

A hint at a more explicit solution to man's dilemma of trust in the Holy Spirit and the Spirit of God is given in the discussion of "revelational norms." Ferré remarks accurately that "much of life consists in the making of serious and subtle choices in confused circumstances where there are no exact rules" (p. 61). But man wants help in these times of crisis. Has the layman not a right to expect the theologian to help him more here? If the theologian must always answer "work out your own salvation with fear and trembling for it is God that worketh in you," he is little more than a codifier of phrases and recorder of experience. The intelligent Christian looks deservedly for more definite directions.

Ferré's contention that wars have played an important part in "God's eternal purpose" (p. 184), will be hard for pacifists to take. He holds that since God has made this kind of world, wars taking place in it have been a part of the ultimate scheme of things and have yielded their own peculiar "values" (p. 190). But with the passing of the epoch of nationalism and the coming of world government, wars cease to serve any divine purpose, though "conflict as an aspect of life will exist as long as life is creative" (p. 202).

While Ferré holds that "all property is God's for the common good" (p. 226) and that one of property's functions in the divine economy is to "help us discipline power" (p. 218), we are left unsatisfied in our wish to know how to

cultivate this conviction, and to see how far property interests should go. The spiritualizing of property and education are important tasks and Ferré's service here may lie chiefly in refixing our attention on the problem rather than upon a solution.

LOUIS WILLIAM NORRIS

DePauw University

*Responsible Christianity.* By JUSTIN WROE NIXON. New York: Harper and Brothers, 1950. 190 pages. \$2.50.

Justin Wroe Nixon has done every thoughtful Christian a real service in his work, *Responsible Christianity*. What Christian has not been perplexed over the present religious situation? Many of us have given no little thought to these problems, but it remained for Professor Nixon not to only analyze our situation clearly but to point the way out of our predicament.

Not all will agree with Dr. Nixon's analysis or his conclusions, but few will disagree that the author has penetrated deeply into the spiritual illness of our time and that with a sure hand he has ferreted out the causes and prescribed accurately for the cure. In many a pensive Christian these words will find an echo: "There are increasing signs that man is inwardly disturbed. He is beginning to wonder whether in the development of his consciousness he has taken the right turn. He has listened for a long time to those who told him that he was less than he seemed to be. Perhaps he ought to inquire again of those who have told him that he is more than he seems to be—that he belongs to a world of spirit. And if he is to pursue such an inquiry how can he begin with greater profit than by trying to learn what that figure can tell him who more than all others created the spiritual consciousness of western man—Jesus Christ?"

Dr. Nixon arrives at the conclusion that what is most needed by our time is a revaluation of Christ. "Christ, his cross, and his resurrection are ever contemporary. Nothing compares with them as carriers of the

drama of man's spiritual experience. Nor is there any power like their power to sustain that experience at its highest levels." From the evidence at hand, the author believes that the tide has turned and "conservatives and liberals in the churches are beginning to work along converging lines."

For the man who needs a keen analysis of our time and a fresh emphasis upon the cogency of the eternal Gospel, this book is a *must*.

FREDERIC GROETSEMA

Newton Highlands Congregational Church

*A Firm Faith for Today.* By HAROLD A. BOSLEY. New York: Harper and Brothers, 1950. 283 pages. \$3.00.

One of the perennial needs of the Christian community is for interpretations of its faith in terms cognizant to the laity and the times. Dr. Bosley meets that need in a striking fashion in this volume. Written largely without the theologian's jargon, it sets the Christian faith against the background of the rational universe of modern science. The writer's basic premise is that a reasonable statement of faith should be possible and should not be regarded as a scandal. Science and religion are not opposites, but simply statements, from two points of view or two methods, of the one truth. Proceeding from that conviction, Dr. Bosley endeavors to set down a rational statement of Christian faith in terms of what men know to be the facts. There is a reliability about the world and God which renders faith reasonable.

The result of Dr. Bosley's endeavor might well be called his version of empirical Christianity in 1950. Covering a wide range of subjects—God, Jesus Christ, the Holy Spirit, the Bible, the Church, man, the forgiveness of sin, reconciliation, the kingdom of God, salvation, immortality—he seeks to state what Christians "know" about these matters. Eschewing all forms of "faith" which are regarded as superior to "reason," he seeks to establish the entire consistency between fact and faith. His persistent question is, "What

are the facts?" Only those Christian beliefs which are in harmony with historic and life-facts can interest the modern Christian. Moreover, since the great affirmations of Christian faith sprang out of the world of fact, the author contends that they can be tested in the very world of fact known to us.

Dr. Bosley's scientific attitude towards Christian faith should recommend his treatment to all who do not want to park their intelligence at the curbstone when they enter a college, a theological seminary, or a church. Here there is no blinking at historical and experiential facts, but a firm resolution to keep the eyes open and the head clear. Full cognizance is taken of modern scientific knowledge in interpreting, for instance, God, the Bible, and immortality.

The author's method can best be grasped by considering what he does with the knotty subject of immortality. He seeks to set down in order the "factual foundations" for such a belief. Among these are the fact that "the idea of immortality is one of the oldest and most universally held of all religious ideas." This may be termed the argument from history. A second basis for this belief is found in the argument from logic, which consists of "the clear logical implications of certain bodies of fact," among which are "the observable and public facts of order, growth, and judgment in the world." These point to the fact that man is a creature of "eternal worth and value." Finally, there is the argument from intuition, consisting of the deep conviction that man's life is not a running down a blind alley, but a thoroughfare. So widely received is such intuitive testimony that one cannot overlook it in considering the facts in the case. These facts cumulatively afford for him a clue to the ultimate end of men in a fellowship with God and all choice souls.

Dr. Bosley's book deserves wide reading. It is theological thinking on a high level.

GEORGE W. DAVIS

*Crozer Theological Seminary*

*Personalities in Social Reform.* By G. BROMLEY OXNAM. New York: Abingdon-Cokesbury Press, 1950. 176 pages. \$2.00.

*Personalities in Social Reform* merits wide reading. It is not that this information could not be found elsewhere. It is rather that few people will take the trouble to look up the extensive literature on which these biographies are based. Reference is made here not so much to persons regularly engaged in academic pursuits (though it doubtless applies to them in large measure, too). Reference is made rather to the so-called "common man," especially the common man of the church.

In this book the author tells, in objective and restrained yet earnest and discerning terms, the remarkable stories of six great social reformers of the last one hundred years. In Sidney and Beatrice Webb are revealed once more the remarkable *power of ideas* which are well-founded, effectively expressed, skillfully promoted and gradually embodied in the life of a nation. Here also are recaptured the Webbs' fellowship with great men of England, their vigor and intensity in work, their intellectual scope, energy and joy.

Here one tastes and sees that the vision is good—the glorious vision of the Kingdom of God as the heart and soul of the Christian life. Walter Rauschenbusch, dynamic and dauntless, lives again. In his life we are reminded once more of the essential connection that must be maintained between personal and social Christianity.

The biographical sketches are so timely and stimulating that one wishes that he could tell the stories in detail. If there be any so dull of mind and conscience as not to be able to grasp the meaning of the Webbs, Rauschenbusch, Gandhi and Schweitzer, they can scarcely be immune to the meaning of David Lilienthal. For here is an embodiment of the true and the great Americanism. Here is Americanism characterized by faith in God and devoted concern for fellowmen. Here, in the great American tradition, is a "man to match the mountain and the sea."

From Lilienthal, from Gandhi, from Schweitzer, from Rauschenbusch men must learn, and they must live like them if our world is to be saved. And the story of Schweitzer, that unique and amazing man . . . ! But let each one read for himself. Above all, get the common people of America to read it. Its inspiration and its message are bread for their life and for the health of the world.

WILLIAM E. KERSTETTER

*Baldwin-Wallace College*

### Religion and World Community

*Addressed to Christians: Isolationism vs. World Community.* By FLOYD H. ROSS. New York: Harper & Brothers, 1950. 149 pages. \$2.00.

Do the world's great living religions operate as barriers to the achievement of world community? Professor Floyd H. Ross fears they do. "All of our presently held community-loyalties," says Professor Ross, "seem too local in scope and too limited in imagination to provide a basis for taking those steps that might lead to a genuine sense of world community." Numbered among such community-loyalties, of course, is religion. Chief among religion's defects in scope and imagination are claims of finality, which issue always in excommunication rather than in world community.

Professor Ross addresses his exploration of this problem to the Christian community alone. Why bother at this time with the motes in our brothers' eyes when Christianity has nurtured a beam in its own from the pre-natal period? The Jews were the 'chosen' people. The doctrine of chosenness passed with undiminished intensity into early Christianity. Both the Petrine and the Pauline concepts of community attempted to define the "limits of exclusion" rather than to explore the "possibilities of inclusion." Soon the New Testament writings were added to the Old Testament canon and all accepted as the one true and unique revelation. The creed was defined. Dissent became heresy. From this attitude it was but another step to the "police church" of medieval times,

and a continuing confidence in the church as the sole guarantor of salvation.

The "hesitant reformers" of Protestantism substituted an idolatry of the Bible for the idolatry of the church. For two hundred years they were engaged more in developing new lines of authority and new principles of exclusion than in seeking broader perspectives in the function of religion. It was inevitable, however, that Protestant missionary activity in the nineteenth century should force thoughtful Christians to re-examine their basic assumption that all other religions should yield and disappear when confronted with the one true and unique revelation.

Professor Ross assays the results of the modern impact of the other great religions upon Christianity. Has the Christian claim to exclusive rightness of belief been shaken? Not at all! Professor Ross cites the printed proclamations of neo-orthodoxy which insist on the primacy of the Christian revelation. Even Christian liberals still take the position that only in Jesus of Nazareth is God's full and supreme revelation to be found. In short, Christianity, in its present frame of mind, is inadequate to the task of promoting world community.

Professor Ross writes with an intensity born of high moral intention and clear thinking. *Addressed to Christians* is a small volume of under 150 pages; yet, the author manages to march through the history of early Christianity in a thoroughly interesting and scholarly way. For those Christians who have only slight acquaintance with modern methods as applied to biblical criticism, the book may be a 'shocker.' To examine the validity of the basic Christian assumption as to uniqueness may seem to them to be the height of presumption, the folly of heresy. By others, Professor Ross's adequate exposition of the development of Christian exclusiveness will be received gratefully.

LISLE HOSFORD

*New Mexico Highlands University*

## Scandinavian Research

*Herrnhutisk teologi i svensk gestalt, Arvid Gradin's dogmatiska och etiska huvudtänkter.* By GÖSTA HÖK. Uppsala Universitets Årskrift 1949:8, Upssala; A-B Lundequistska bokhandeln, 1950, 203 pp. kr. 8:50.

These yearly contributions by the Scandinavian universities contain much scholarly research. Would that we had more of this practice in our own country! The present edition deals with a fascinating aspect of Swedish Christianity, both the influence and the changing of Zinzendorf's theology on Swedish soil, particularly by Arvid Gradin. As a matter of fact, this monograph is basically a study of Gradin's unpublished work, which may be translated as *The Secret of Evangelical Christianity in the Atonement, the Redemption and the Liberation by the Blood and Death of God, revealed in the Flesh, and by Faith in Him*. The main readings discussed are Faith; Grace; New Birth, Justification and Sanctification; The Poverty of the Spirit; Legalistic and Evangelical Conversion; and The Converted and Sin. There is a very valuable, concise summary, especially helpful if the book has been carefully read in the first place. *There is also a summary of the findings in German in about 30 pages which for the non-Swedish reader presents adequately the main theses of the book*, which, in turn, contains a convenient *Abschluss*.

The analysis of Gradin's theology is in relation and contrast to Zinzendorfian, Wolffian, pietistic, and Lutheran theology. Gradin was basically Zinzendorfian. Faith in the Savior is a gift of pure grace that involves a living experience and knowledge of the divine. All are redeemed unconditionally by the death of Christ. All that is needed is recognition and acceptance of this fact. This acceptance is completely passive, never a struggle with sin or a tension, for from faith comes victory and sanctification as natural or "easy" results. Pietistic moralism is therefore condemned, as legalistic. Gradin is also more voluntaristic than Wolffian theology, but more intellectualistic than Zinzendorfian. The Swedish soil blended the two stresses.

As far as the relation of Gradin's thought to Lutheran theology goes, he meant to champion the true Luther of *sola fide sola gratia*, but Luther never accepted the radically changed life and the strong stress that Grandin, for a good part, puts on total sanctification. Luther also stresses the promise as more relevant to this life than the experienced reality of God's presence and power within radically reborn and remade lives. Gradin, as a matter of record, sounds quite Zinzendorfian except for such déviations as, in the first place, the keeping of the law in his theology while Zinzendorf did away with it after the coming of Christ (though even here Gradin kept the law only as a useless, shadowy background of doctrine), and as, in the second place, the stressing of the necessary mediation of the Bible whereas Zinzendorf never limited the Word or the Son in this more narrow fashion.

Those who have read Kierkegaard's call to a warm, intimate, passionate faith, who know his "knight of faith," may understand at least something of the intensive spiritual climate of Swedish personal piety. Whatever be the nuances of secondary differences, it seems impossible to deny that in Gradin we have Christianity at first hand, which is genuine personal experience and change of attitude and action by the grace of God through utter faith in Him. The Christian faith is here central to life according to its own genius, the power from God which transfigures personality and transforms social relations. Even the reading of this work in the German summary will be worthwhile, both for those who are interested in the history of Christian thought and devotion, and also for those who need inspiration from those for whom God has been compelling and creatively real.

NELS F. S. FERRÉ

*The School of Religion,  
Vanderbilt University*

The Bible

*The Birth of the Bible: A New Approach.* By IMMANUEL LEWY. New York: Bloch Publishing Co., 1950. Copyright by the author 254 pages. \$3.50.

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Although the approach is unique, the author is more dependent upon the "non-Jewish" modern biblical research and the usual JEDP theories than Professor Mordecai Kaplan's introductory statement might indicate. The results are certainly different. Dr. Lewy believes that his researches have proved that in the Pentateuch there is embedded a single main document written by the prophet Nathan as a textbook for his pupil, Solomon. This he calls *N*. Earlier, Samuel had codified the "First Code," based on "an eye for an eye" doctrine which stemmed from the Mosaic age. The Yahwist priests of the time of Nathan altered the *N* document for use in the priests' schools and prophetic guilds (*Jp*). This was commented upon in Israel by the northern Elohist, the prophetic guild headed by Elisha (*E*), and in Judah by the priestly Elohist, Jehoiada (*Pn*). These two commentaries were compiled and accepted as sacred by the "Hezekiah committee" (Prov. 25:1), which also incorporated the re-edited Deuteronomy, whose main part was Elisha's revised edition of the "Mosaic code." The priestly narrative in the Pentateuch (*Pn*) is thus pre-Amos in date. The Deuteronomist consists of an older northern and a later southern part which was completed under Hezekiah. The Priestly Code (*PC*) belongs to Josiah.

This specific attachment of Pentateuchal authorship to Samuel, Nathan, Elisha, Jehoiada, or the mythical (?) Hezekiah's committee is very dubious. It is, for instance, questionable to affirm that Nathan was the only man in the days of David and Solomon who had the insight and character to write Jacob's farewell address in Gen. 49:1-27, even if one were to acknowledge the Solomonic date of this poem. Lewy's Nathan is modernized beyond any justification in the text, even when that text is revised and cut to Lewy's pattern—a Nathan who was "perfectly balanced," who did not believe in miracles and whose history contained no wonders, who opposed the building of a temple (?) because he did not believe in a sacrificial system which would involve the massacre of innocent (!) beasts, who condemned violence and war although he was not a radical

pacifist, who opposed capital punishment (hence the threat in Gen. 2:17b was not in Nathan's text), who avoided an appeal to the fear of Yahweh, who was against war profits and opposed to polygamy, who believed in a planned economy, who wrote the book of Ruth as a reply to his conservative opponents, Abiathar, Joab, and Adonijah, and who was a vegetarian. This is quite inconsonant with the picture of the development of Hebrew thought in the literature as a whole, and it is no wonder that the author has to posit an immediate falling away from these ideals on the part of the editors. His Nathan is a kinsman of David, on the basis of identification with Jonathan in 1 Chron. 27:32; cf. 29:29; 2 Chron. 9:29, and the grandson of an Egyptian slave (1 Chron. 2:34-36), and his mother and grandmother were Jerachmeelites (1 Chron. 2:25-33); his cosmopolitan origin explains his universalism and make him the first historian of mankind.

Several chapters are devoted to a reconstruction of the original form of Nathan's writings, and these reconstructions are too often made in the light of a preconceived view of Nathan's ideology and character. Lewy would prove that Nathan's story of Sinai had no miracles, no massacre, no calf, no covenant, no ark, no stone tablets, and no element of fear and theophany; the Yahwist priests, missing the last, added it to the narrative. Equally conjectural is the view that Nathan wrote the basic document of the Decalogue, the Ten Words, as Moses had written the Ten Prohibitions, and the basis for their reconstruction is likewise not apparent. Nathan's conception of the nation is interpreted as that of a "pioneer nation," whose function was to teach itself and others, not a chosen or covenanted people. The reviewer finds rather absurd the theory that Huldah the prophetess, a warm-hearted woman (sic!), may have contributed the ethical part of Lev. 19, since 19:3 fits in well with a woman's viewpoint and "a man would hardly have formulated everyday human relationships under the metaphor of love" (Lev. 19:12,34).

There could be many detailed criticisms.

The author maintains the impossible identification of Hammurabi and Amraphel. His removal of the tree of life, the serpent, and the cherubim from Nathan's (?) story of Gen. 2, 3, and the interpretation of the tree in the garden as originally "ets hadaath" (transliteration not the reviewer's), translated "tree of love," seems a cavalier treatment of the text and the myth. To establish one's thesis it is necessary to show why it is more reasonable than the theses of others, but Lewy makes no attempt at a comparative analysis, and it does not help the reader merely to be told by the author that he has checked the researches of others before he rejected them. How could he, for instance, have met Albright's more cogent arguments for the 12th century origin of the Balaam oracles (JBL, 1944, 207 ff.), in contrast with his view that the ideas and ideals of the Balaam oracles are "nothing but" Nathan's vision of the ideal Israel? How would he counter in detail to the apparent fact that a study of the diction and ideology of the P source necessitates a post-exilic date? The author believes that Nathan wrote the Pentateuchal stories for Solomon and his other pupils in 980-973 and the story of Saul and David from 972-970 when he was 48-51 years old. One cannot doubt the admiration of the author for his hero, and if we accepted his interpretation we would almost be reduced to recognizing Nathan as the newly discovered messiah. However, the reviewer is not convinced that, historically speaking, "Nathan's Hebrew message fulfills all the conditions that our modern scientific and political age requires."

The index of subjects is too incomplete and the subjects too haphazardly selected to be of much value. Despite these criticisms, the author should be credited with facing anew a most important problem.

HERBERT G. MAY

Graduate School of Theology,  
Oberlin College

*The Gospel according to St. Mark.* By A. M. HUNTER. London, Student Christian Move-

ment Press (N. Y. Macmillan), 1948, 153 pages. \$2.25.

*The Revelation of Saint John the Divine.* By R. H. PRESTON and A. T. HANSON. London, S.C.M. Press (N. Y. Macmillan), 145 pages. \$2.25.

These are the first volumes of the "Torch Bible Commentaries," sponsored by a board of English editors for the "general thoughtful reader who wishes to understand the Bible." Findings of modern critical scholarship are fully taken into account but these commentaries aim at the "living message of the living God" or the "essential Gospel contained in the various books of the Bible."

Within the limits set for brevity and for religious meanings mainly Professor Hunter has written a good commentary on Mark. After ten pages of introduction the sixteen chapters of Mark are set forth with notable clarity. Each chapter has various prominent sections set in capital headings with the appropriate Markan chapters and verses plus parallel numbers from Matthew and Luke. Within the sections important verse quotations, properly numbered, appear in blackface type followed by brief, pointed and pertinent elucidations by the commentator. Scanty footnotes and references average about three to a chapter. There are two short essays on the Son of Man and the Resurrection. The text is the Authorized Version; hence Professor Hunter must occasionally emend or omit verses. A bibliography of seven books omits such valuable discussions of Mark as the books by B. H. Branscomb, T. H. Robinson, F. C. Grant, Davies in Abingdon Bible Commentary and Wood in Peake's Commentary. The lack of an index is evidently regarded as no handicap for a Torch Commentary.

Revelation is reputed to be the book which finds a man mad or leaves him so. There are not too many readable scholarly works on Revelation and this commentary serves its purpose well to enable the ordinary Christian "to master the book and be at home in it" (p. 60). Since the Authorized Version is likely

to be in the hands of most readers that text is followed though it is known not to be best. The authors seek to bring out the "permanent theological meanings" and to show how far they are essential to "an adequate Christian understanding of God and his purposes as they work out in the history of the world" (p. 12).

Fifty pages of introduction briefly but competently discuss apocalyptic literature and its interpretation, outline Revelation, give *pro* and *con* on Revelation as a Christian book and its use of the Old Testament, explain John's unique literary technique, determine author (John) and date (A. D. 95-6) and point out devotional uses. An inadequate bibliography closes the section.

These Torch commentaries deserve a place in college libraries for use by students who are making a first general approach to Bible study and who need to see some vital relationships between the present world and the Bible.

DWIGHT MARION BECK

Syracuse University

*Preaching the Miracles.* By HILLYER H. STRATON. New York: Abingdon-Cokesbury, 1950. 223 pages. \$2.50.

As the title of this book suggests, it was written especially for preachers, but what is good for preachers in the best sense will also be useful for teachers. That the miracles of Jesus have become a problem for the faith of modern persons has long been recognized. Both preachers and teachers tend to touch lightly on the miracle stories. They have so much in common with the legends and myths that flourished in all the old cultures of the past that one finds himself looking upon them as reflections of a devout way of thinking which was common to most peoples of the ancient world, but which has now become obsolete and does not belong to the essentially profound and reverent experience which we know as Christian faith. It is probably safe to conclude that the miracle stories are more of a burden than a help to faith in our time. We are more

accustomed to think of the world as a whole as God's creation and the realm of his continuing activity. The simplest things of nature are at the same time expressions of the omnipotence and the infinite mystery of God.

The author of this book, however, accepts the miracle stories as literal fact, basing his view on what he calls "a faith judgment." Thus he has no difficulty in believing that a legion of demons went into a herd of swine and caused them to plunge into the sea, but how this fits into his "theory of the possibility and actuality of divine intervention by a personal God when moral or spiritual ends are to be accomplished" is not clear. The book brings together a good many interesting statements about miracles by various scholars. The author deserves credit for attempting a difficult subject.

S. VERNON McCASLAND

*University of Virginia*

*Parables of Crisis.* By EDWIN MCNEILL POTEAT. New York: Harper & Brothers, 1950. 255 pages. \$2.75.

The element of crisis as a principle of selection and interpretation is the unique feature of this study of the parables of Jesus. The author draws all the parables discussed in this book from the Gospel of Luke, including only those which follow the transfiguration. He has noted that from that point onward a sense of urgency and tension characterizes the story. Luke has led the reader to feel that mighty events are impending. The Jews are restive under the Romans and there is the hope of a coming Messiah. Against this background Luke unfolds the powerful story of Jesus as he moves toward the cross. With a skilful hand Dr. Poteat brings together the parables which Luke records for this period. There are eighteen chapters, each based on a well known parable. Interesting headings suggest the discussions to follow and indicate how relevant the lesson is for our time. "Small Barn, Big Fool," "Citizen I and Citizen II," "Two Men and a Tree," "The Man who Came to Dinner," are typical of titles which catch the eye.

Excellent style, good scholarship, and a deep knowledge of life combine to make this a book of real value.

S. VERNON McCASLAND

*University of Virginia*

*New Testament Manuscript Studies: The Materials and the Making of a Critical Apparatus.* Edited by MERRILL M. PARVIS and ALLEN P. WIKGREN. Chicago: University of Chicago Press, 1950. 220 pages + 32 plates. \$3.00.

In October, 1948, the University of Chicago sponsored a conference of New Testament scholars on the subject of textual criticism and manuscript study. The meeting was planned not only as a tribute to Edgar J. Goodspeed, who had done so much to build the manuscript collection at the University of Chicago, but also as a step in a plan to work out a new critical apparatus of the Greek New Testament. The nine papers which were read at that conference are now printed for the use of interested scholars.

The first three papers are by K. W. Clark, B. M. Metzger, and R. P. Casey; they deal with the present state of study in the fields of Greek manuscripts, versions, and patristic evidence. Then follow papers by F. C. Grant, A. P. Wikgren, and R. M. Grant on the best method of citing the evidence from these three fields. M. M. Parvis writes on "The Importance of the Michigan Manuscript Collection for New Testament Textual Studies." The last two papers, by Sirarpie der Nersessian and K. Weitzmann, deal with gospel illustration in Armenian and Greek (especially lectionary) manuscripts. The 32 plates give instructive illustrations of these two papers.

This is obviously a technical book, but in its field it is noteworthy and indispensable. Whoever wishes to know the present state of studies in the field of textual criticism of the New Testament will find this the best guide, and the student in this field will want to have the 46 page section of notes, which are rich in bibliography.

Since these papers were read, "The International Project to Establish a Critical Apparatus of the Greek New Testament" has been organized. The American Editorial Board of eighteen, appointed by the Society of Biblical Literature and Exegesis and with its central office at the University of Chicago, is working in close co-operation with a British Editorial Board. It is hoped that within a very few years the first part of an adequate and accurate apparatus may be published.

FLOYD V. FILSON

*McCormick Theological Seminary*

*Griechisch—Deutsches Woerterbuch zu den Schriften des Neuen Testaments und der uebrigen urchristlichen Literatur; vierte, voellig neu bearbeitete Auflage.* By WALTER BAUER. Berlin: Alfred Toepelmann 1949 and 1950. Fascicles 1 to 3 (A—enechō), 240 pages (480 cols). Four Deutsche Marks per fascicle.

This fourth, fully revised and enlarged edition of Walter Bauer's "Woerterbuch" repre-

resents twelve years of labor under difficult circumstances. It contains many new references to Hellenistic Greek authors, and its listing of modern literature is almost unbelievably complete, extending into the year 1949 and containing references to British and American as well as continental scholarship.

Two new works, the Petruskerygma and Bell and Skeat's *Fragments of an Unknown Gospel* have been added to the early Christian Literature covered by this dictionary. Significant changes have been made in the treatment of some entries. The increase in size can be measured by the fact that in the fourth edition *enechō* brings the 480th column to an end, while in the third edition the same word is found in column 440.

The fascicles have been arriving in this country early in 1950 at the rate of one per month, and the likelihood is that all ten fascicles (800 pages) will appear by the end of 1950.

It is this lexicon which will form the basis

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for the new Greek-English lexicon of the New Testament to be published by the University of Chicago Press and edited by Dr. W. F. Arndt of Concordia Seminary, St. Louis, Mo., and the undersigned.

F. W. GINGRICH

*University of Chicago Press*

*Contemporary Thinking About Paul: An Anthology.* Compiled by THOMAS S. KEPLER. New York and Nashville: Abingdon-Cokesbury Press, 1950. 442 pages. \$4.00.

In this volume Kepler has followed the same method which he used in the compilation of *Contemporary Thinking About Jesus* (1944). Selections from the books of fifty-five scholars are so chosen and arranged as to give a survey of the problems which the serious student of Paul must consider. The passage selected from a writer is determined not merely by what is characteristic of his work, but also with a view to making his contribution fit into a balanced anthology.

The material is organized under five main divisions: I. The Religious Atmosphere of Paul's World (in both its Jewish and Gentile aspects; the latter receives major attention). II. Biographical Data: The Man and His Experience. III. The letters of Paul (authenticity, style, use of the Old Testament, collection of the letters, their evidence for the career of Jesus). IV. Insights Into Pauline Theology. V. Modern Evaluations of Paul.

An Appendix contains a Bibliography for the study of Paul, a Biographical Index of the fifty-five authors, and an Index of Titles of the fifty-five selections.

Kepler interprets the word "contemporary" somewhat broadly, in order to reach back almost to 1900 and include contributions from Ramsay, Weinel, J. Weiss, and Wrede. The selections, all in English, represent writers from the United States, Canada, Britain, France, Germany, and Palestine.

The volume will be useful to teachers for reading, for reference, and for guidance in building a classified bibliography. It should

prove a profitable reference book in college and seminary courses on Paul. A wide range of relevant material is well arranged in one volume.

Probably no other scholar would have chosen the same writings and passages. To me the most glaring omission is the absence of James S. Stewart, *A Man in Christ*, which is the best book I know on "the vital elements of St. Paul's religion." P. N. Harrison's classic study of *The Problem of the Pastoral Epistles* might well have been included. Such suggestions, however, are not meant to obscure the merit of what Kepler has provided for students of Paul.

FLOYD V. FILSON

*McCormick Theological Seminary*

*The Mystery of the Kingdom of God.* By ALBERT SCHWEITZER. New York: The Macmillan Company, 1950. 173 pages. \$3.00.

In 1901 Albert Schweitzer wrote this (his first) book in dedication to his teacher, H. J. Holtzmann. In 1913 Walter Lowrie translated the book into English, adding his introduction of 28 pages. The present volume is a reprint of the 1913 English edition. Written in protest against the "liberal" lives of Jesus, Schweitzer's book received very little attention when first published. Schweitzer's second and more voluminous book, *The Quest of the Historical Jesus* (1910), helped to focus attention upon the thesis provoked in this first and smaller volume. Both of these writings of Schweitzer drew fresh attention to the fact that Jesus can be understood only within the eschatological framework, an atmosphere grossly overlooked or underestimated in the liberal, rationalistic "lives" of Jesus in the nineteenth century.

The thesis of Schweitzer stresses a "consistent eschatology" for an interpretation of Jesus; anything before the confession near Caesarea Philippi in the gospel story is unhistorical; in chronology the confession at Caesarea Philippi comes *after* the transfiguration scene; the Sermon on the Mount is an interim-ethics which merely calls men to re-

penance. Jesus as Messiah will not fulfill his messianic rôle until as the Son of Man he comes upon the clouds on the resurrection day. Though Jesus was condemned to death as Messiah, he had never fully appeared in such a rôle.

New Testament studies owe much to Schweitzer's stimulus to scholars to reconsider the eschatological problem. However, a perusal of this volume makes the reader aware that certain factors of recent New Testament criticism are lacking in Schweitzer's approach: (1) Form criticism has in recent decades shown a different pattern for a gospel, made up of *facts* and *beliefs* (recognized somewhat in *The Quest of the Historical Jesus*), and demands a re-valuation of certain words accredited by Schweitzer to Jesus. (2) Insights balanced by scholars like Martin Dibelius have shown the Sermon on the Mount as a non-interim ethics, whose teachings *before* Easter are "signs" of the coming Kingdom, and "rules of conduct" for the Christian community *after* Easter. (3) The "consistent eschatology" of Schweitzer has in recent years been corrected by scholars like C. H. Dodd with his "realized eschatology," and A. N. Wilder in his careful balance between Jesus' experience of God and the secondary eschatological sanction. (4) Careful studies in Judaism have drawn attention to the combination between prophetic eschatology and apocalyptic eschatology in the background of Jesus, with prophetic eschatology (and its corresponding theological concepts) as more prevalent in Jesus' message.

Someone has recently said that Schweitzer is more to be listened to as an authority on Bach and as an emissary of redemptive love in Africa, than as one whose New Testament conclusions were to be trusted. This present reviewer agrees with such a statement, though at the same time feeling a sense of deep gratitude for Schweitzer's contribution in awakening us to the problem of eschatology.

THOMAS S. KEPLER

Graduate School of Theology,  
Oberlin College

*The Epistle of Paul to the Thessalonians.* By WILLIAM NEIL (The Moffatt New Testament Commentary). New York: Harper & Bros., 1950. xlvii + 204 pages. \$2.75.

These epistles (the title should everywhere be plural) are often counted the earliest writings of the New Testament, but this volume is the last in the set to appear, fulfilling the scriptural phrase, "The first shall be last." The publishers are to be congratulated on carrying the set of seventeen volumes to completion in spite of wars and deaths, and every orderly bibliographer will also rejoice.

This volume follows the method familiar to us from its predecessors. While it is based on Moffatt's translation, the commentator is free to dissent from that on grounds either of Greek textual alternates or of alternative interpretation. He catches Moffatt's omission of "you ought" at II. 3:7, but overlooks his erroneous "tell us" at I. 1:9. These short letters have, for their size, a considerable number of ambiguous passages, but the nature of this commentary does not lend itself to elaborate semasiological discussion. In I. 4:4 he understands "vessel" as the man's body, not as his wife.

There is given in the introduction and elsewhere a minimum of archaeological local color. In fact, there is almost as much local color of the author's own Scotland. The main object of the book is to help the beginner understand, mainly with the help of other biblical passages and analysis of the Greek, what the sentences mean when examined phrase by phrase. In this it succeeds. The large amount of apocalyptic element in these letters is attributed to Old Testament passages, Jewish apocalyptic and mythology. Neil faithfully distinguishes it from realized eschatology and prefers to stress that for Paul himself the Lord's return is not so much a matter of date as of conviction and that in these letters we see Paul's "theology in the making" out of practical difficulties (p. 91). Probably it is necessary to remind the readers as he does that the absence here of theological features in the other letters (or vice versa) is no evidence that Paul changed

his views, but it ought not to be necessary to remind them that "he is much less concerned with our problems of valid orders and much more with the smooth running of the Church" (p. 122). It must be a moot question whether a commentator had best emphasize the relevance or the modern incongruity of an ancient text. Examples of ultra modern expressions occur, like "a full-blooded offer of salvation" (p. 16), "nerviness" (p. 157), "post-campaign events" (p. 55). As an example of conservative apologetic may be cited his argument that Jesus and God are not two but one, because as two subjects they take a singular verb, or because they are named indifferently in either order.

He is tempted to make connexions that surpass our real knowledge. At this point unconsciously the adjustment with *Acts* influences the interpretation of the Epistles. Why else does he say that "Paul had been a missionary for approximately fifteen years before he wrote anything at all" (p. 26)? There is also the problem of Paul alone at Athens and the usual assumption that Paul's sermon at Athens "missed fire," left Paul lonely and in deep dejection. *Acts* causes Neil to insist more than a dozen times that the opposition to the Thessalonian Christians mentioned in the letters came from Jews, and even to claim that the term for their fellow racists in I. 2:14 is local in meaning in spite of the contrast in the context with the Jews. There is the usual assumption that connects the idleness at Thessalonica with the pre-dating of the Parousia and with Paul's experience with "the failure of Christian communism at Jerusalem." While Neil satisfactorily vindicates the letters for Paul in spite of the old arguments against II, he does scant justice (p. xx) to the suggestion that the short letter is really earlier. The order we have which he traces back to the second century was not on the basis of chronology but of length. The inverted order has commended itself to others than "some continental scholars," of whose views incidentally, except for Harnack and Dibelius, he elsewhere shows no knowledge. Such exclusive dependence on

books in English, excellent though they are is unfortunate, since many of the users of the commentary probably cannot themselves use German works.

HENRY J. CADBURY

Harvard University

### Early Church History

*Aus frühchristlicher Zeit: religionsgeschichtliche Untersuchungen.* By HANS JOACHIM SCHOEPS. Tübingen: J. C. B. Mohr (Paul Siebeck), 1950. viii + 320 pp. D.M. 21.

This volume by the distinguished occupant of the chair of History of Religion at Erlangen may be regarded as a postscript to his larger recent volume on *Theologie und Geschichte der Judentum*, published in 1949. The author writes with a full knowledge of the Jewish background of Christianity and the early heresies and he is a competent guide not only in regard to the main highways on which early Christianity moved but also in respect of detours and bypaths along which it all too frequently strayed.

It is not possible here to do more than indicate the contents of this volume, the nature of which is revealed in the sub-title. The somewhat difficult question of the Pseudo-Clementines, their origin, nature, and contents, is dealt with competently in relation to Jewish-Christian Midrash. In this connection the writer sheds new light on the question of demonology and incidentally sets the Apostolic Decree (*Acts* 15:29) in a new light. Three studies on Symmachus will be of considerable interest to students of the Old Testament and the Septuagint; some of Symmachus' divergences raise many interesting questions and show the influence of Ebionitism on the formation of the Bible text. The discussion on Jacobus δ δικαος καλ ωβλιας is brief but thorough, though it may not prove convincing. In an appended note the author calls attention to Torrey's discussion of this difficult expression and gives due weight to his suggestion. Chapter 5 deals with New Testament references to the untoward fate of the prophets and

Schoeps indicates the source of these references. In this connection he seems to have overlooked the recent edition of the *Lives of the Prophets* by Torrey. The destruction of the temple in 70 A.D., the Haggadic references to the doctrine of Election constitute chapters 6 and 7, while in chapter 8 we have a most interesting discussion of *Jesus and the Jewish Law*. Of particular interest to New Testament scholars are the discussions of *Paul as a Rabbinical Exegete* and *Simon Magus in the Haggada?*. The final two chapters on *Restitutio principii als kritisches Prinzip der Nova Lex Jesu* and *von der imitatio Dei zur Nachfolge Christi* deal with questions that are still vital.

This volume should prove valuable to all interested in early Church History and it will afford much help to those who desire to understand the Jewish and Oriental background of Christianity. Within the limits set by the title it is a model of exact and precise research, and the author's judgment is eminently fair and sane.

JOHN PATERSON

*Drew Theological Seminary,  
Drew University*

*The Great German Mystics: Eckhart, Tauler and Suso.* By JAMES M. CLARK. Modern Language Studies V. Oxford: Basil Blackwell, 1949. 121 pages. 12s. 6d. net.

In this readable and scholarly book, Professor James M. Clark of the University of Glasgow treats the subject of fourteenth century German mysticism, to which he refers in his introduction as "perhaps a unique phenomenon in the history of mediaeval culture." No one, I am sure, will wish to challenge his claim that "Eckhart and his compeers belong to the greatest mystics of all time."

The key to the remarkable revival of religious life in its mystical expression in this time and place Professor Clark finds in a suggestion of H. S. Denifle to whose researches repeated references are made. Quoting Professor Clark, "If German mysticism can be explained at all, the true explanation is that of

Denifle who connects it with two things: first, the obligation imposed on the Dominican friars to supervise the nunneries of their Order, and secondly the reform of Dominican convents of nuns in Germany about 1286-7. The growth of mysticism was then due to the impact of scholastic philosophy on educated women in nunneries. The friars had to express theological and philosophical ideas in a garb that would make them intelligible to women. The nuns stimulated the pastoral work of the friars and the friars encouraged the nuns to press on in the search for spiritual perfection . . ." (p. 5).

The book consists of five chapters, in addition to the introduction. A chapter each is devoted to Eckhart, Tauler, and Suso, followed by more general studies of Rulman Merswin and the Friends of God and of The Franciscans. The rediscovery of Eckhart and the true nature of his teachings after the ignoble oblivion into which he was cast by the condemnation of twenty eight propositions by the papal Bull of Pope John XXII in 1329 reads like a detective story. It was not until 1839, with the publication of Carl Wilhelm Adolf Schmidt's *Meister Eckhart* that the scholarly study of Eckhart began. And it has only been since the First World War that the full rehabilitation of Eckhart has taken place and the genuine lineaments of the man and his thought accurately traced.

As the subtitle of this book indicates, the author's primary purpose is to study the fourteenth century mystics in connection with their contribution to language and literature as well as to philosophical and religious thought. Hence Professor Clark's emphasis upon Eckhart's German sermons and tractates which had so much influence upon the German vernacular literature. This accounts, too, for the detailed attention paid to Tauler's sermons and devotional writings which had actually a wider religious influence than Eckhart's because of the ban on the latter's works. A careful study is made of Suso, called "the lyric poet among the mystics" (p. 60). Some of the most original material in the book has to do with Rulman Merswin to whom the author assigns a much

lower rank in a literary and religious way than, for example, Rufus M. Jones in his *Studies in Mystical Religion*. The contribution of the Franciscans to the mystical life of this period does not compare with that of the Dominicans, but the chapter devoted to them rounds out this study in a desirable way.

While this book is obtainable only from the English publisher at the present time, it would seem to be a most desirable import in a period when an attempt is being made to balance exports and imports from and to America.

CARL E. PURINTON

*Boston University*

*The Heritage of the Reformation*. Edited by ELMER J. F. ARNDT. New York: Richard R. Smith, 1950. 264 pages. \$3.00.

The year 1950 marks the Centennial of Eden Theological Seminary, Webster Groves, Missouri. To commemorate this notable event the members of the faculty together with two well-known alumni—Reinhold and H. Richard Niebuhr, the former a member of the Board of Trustees, and the latter a former professor at Eden—have produced a volume of twelve essays reflecting the spirit of the school.

A common understanding of the Reformation heritage as a dynamic spirit gives the book its unity. The application of each author's particular topic to current problems of interpretation and ecumenicity, as well as a clearly evangelical spirit, gives the book relevance. "There is a diversity of gifts," and all do not seem to share equally in the gifts of clear, forceful, and significant writing. Nevertheless, some of the less gifted in clarity have been blessed with a greater measure of significance in their insights. Hence, this reviewer's selection of specific points for comment is not a separation of sheep and goats.

Wernecke's essay entitled, "The Living Word in the Scriptures," contains an excellent discrimination of four main senses in which the term "Word of God" is used by heirs of the Reformation. Miller's contribution on "Biblical Motifs in Reformation Theology" is perhaps

too replete with latinisms. They are all translated in the body of the text and consequently give the impression of superfluity if not forced intellectualism. However, in his discussion of the trinitarian aspects of Reformation theology he does a splendid job of relating Christian orthodoxy to a certain multiplicity present in the Old Testament Yahwism (72-77). The editor's own contribution on "Sacramental Fellowship" is a significant contribution to Protestantism's growing reappreciation of the sacraments, and of the congregation of Christian people as a *koinonia*. Schroeder's chapter on "Proclaiming the Word" is a needed reaffirmation of the primacy of Biblical preaching. He writes, ". . . this much is certain, that in so far as the pulpit neglects the great biblical affirmations it fails to be true to Protestantism's cardinal principle that the church is 'where the Word of God is rightly preached'" (140). Pfugl has written well on that most perplexing problem "Education, Christian Education, and the Reformation." His article encompasses the historical background, the present impasse, and a suggestion of future policy. However, the willingness of Protestantism to explore co-operatively with other religious groups the common grounds for dealing appreciatively with religion in the public schools is not the solution unless the others express a similar willingness. H. Richard Niebuhr draws a sharp distinction between Protestant Ethics and Evangelical Ethics. The latter is apparently the real Christian ethic, the Reformation heritage of the doctrine of justification by faith, a theocentric ethic. "It is the mode of life which issues out of a positive relation to God, as that relation is established by, through, and with Jesus Christ" (220). Reinhold Niebuhr climaxes and concludes the volume with his essay on "The Relevance of Reformation Doctrine in Our Day." He sees the pathos in the cultural struggle as the result of man's unwillingness to recognize the fact that there is truth among the cohorts of falsehood and falsehood among the defenders of truth. The relevance of the Reformation heritage lies in its clear insight which gives the final religious

dimension to life: Justification by Faith. "Even good men are sinners and their wills are in contradiction to the divine will" (259).

JOHN FREDERICK OLSON

*Syracuse University*

*The Protestant Era.* By PAUL TILLICH. Translated and with a Concluding Essay by James Luther Adams. Chicago: University of Chicago Press, 1948. xxix + 323 pages. \$4.00.

These essays, by one of the great philosophical theologians of our day, were composed over a twenty year period, but they all manifest a central theme which is that Protestantism is a special historical embodiment of an eternal principle effective in all periods of history. This principle is the judging and transforming grace of God, who is not "an object beside other objects" but the Ground of Being itself.

We may note a number of variations on the theme. Thought proves its power "by being able to spring out of any given existential

situation and create something new." Yet, *logos* (truth) is always tied to the immediate *kairos* (existence). However, the idea of the "fulness of time" also points to something absolute. The demand that *kairos* be absolute yet under judgment by the absolute is fulfilled "when the conditioned surrenders itself to become a vehicle for the unconditional," i.e., in the Incarnation. A Christian philosophy of history will avoid both indifferentism (Barth) and idolatry (Hegel, Marx). Both heteronomy (the domination of culture by an alien religion) and autonomy (man as master of his destiny, thereby destroying himself) must be replaced by theonomy, in which "the ultimate meaning of existence shines through all finite forms of thought and action." Such transparency of finite things is exemplified in the sacraments. The tremendous growth of secularism in Protestant countries can be largely explained by the unfortunate weakening of sacramental power in the Church.

**John R. Everett, President, Hollins College**

## RELIGION IN HUMAN EXPERIENCE

### An Introduction

Because of its unique approach, teachers have acclaimed this text both as a general introduction to religion and as a text for the study of comparative religions. Professor Everett has chosen four religions for intensive study—Hinduism, Buddhism, Judaism, and Christianity—and discusses other religions as they affect the four traditions chosen for this study.

"Everett's book is an excellent 'Introduction' to the function of religion in past and present life. The beginner and the mature inquirer will each be stimulated by the informed approach of the author. It is ideally arranged, avoiding Western provincialism on the one hand and a thin survey of all the world religions on the other."—*Winfred E. Nagley, Washington State College*

"The book is well-arranged for class use as a text or partial text in the history of religions. I was especially interested to see that Judaism is studied in its own right, rather than as simply the background of Christianity. The essential matters throughout—in Judaism, Christianity, and also in the eastern religions, seem to have been selected by the author for treatment."—*Carl E. Purinton, Boston University*

1950

556 pages

College Edition: \$3.70

**HENRY HOLT AND COMPANY** 257 Fourth Avenue, New York 10, N.Y.

Tillich believes that the Protestant demand that the religion of the individual be founded on conscious decision alone becomes an intolerable burden and leads to mental breakdown, while at the same time alienating the masses caught by vast, impersonal social forces. We must not return to the half-magical notion of grace in Romanism but we must see that in the New Testament grace is relevant to all sides of personal life, not alone its conscious center. Love, "the dynamic reunion of that which is separated," brings together the ultimate and the immediate, offering "a principle of ethics which maintains an eternal unchangeable element but makes its realization dependent on continuous acts of a creative intuition." Protestantism is actually capable of becoming alive to the "proletarian situation" precisely through the transforming power of the Protestant principle, which condemns ecclesiastical idolatry and exposes the "demonic structure of capitalism." At the same time Protestantism's transcendent reference provides a safeguard against the fanaticism and utopianism of Marxism.

It is foolhardy for the Church to present the man of today with a direct and legalistic proclamation of biblical and traditional truths. Modern man knows too well the evils of heteronomy. Instead the Christian message must, first, destroy any secret reservations modern man may have preventing him from facing the perennial threat to his existence (the human "boundary-situation"); second, "proclaim the judgment that brings assurance by depriving us of all security;" and, third, witness to the justifying power of the "New Being" manifest in Jesus as the Christ. If Protestantism responds as it should to its *kairos* amidst the contemporary world crisis, then, as Adams puts it, "the Protestant era will not be at an end. The Reformation will continue." But even if Protestantism is destroyed, the Protestant principle will be vindicated once more and it will remain steadfast, for it is rooted in the eternal structure of reality.

Reading Tillich is theological discipline but also personal religious experience. Some inter-

preters unfairly type him (and Niebuhr) as "neo-orthodox;" the creativity and dialectical power of works like *The Protestant Era* put such labeling to shame. "The Protestant principle itself prohibits old and new orthodoxy, old and new liberalism."

A. ROY ECKARDT

*Lawrence College*

*The Early Methodist People.* By LESLIE F. CHURCH. New York: Philosophical Library, 1949. viii + 286 pages. \$4.75.

Many surveys have been made of the work of the Wesleys and of the first generation of Methodist preachers associated with them. Not much, however, has been written about the lives of the rank and file membership of early Methodism which is the subject of this study. "This book," Dr. Church states in his Preface, "is part of an attempt to rediscover the first Methodist *people*, and to see them, not only in groups or as followers of John Wesley, but as individuals with definite personalities and lives of their own." To accomplish this purpose has involved considerable research; in addition to the standard works, the author has made use of local minute-books and similar manuscript sources, contemporary periodicals, memoirs, journals, diaries, and local histories. The result is a significant addition to early Methodist history.

In his opening chapter Dr. Church discusses the ideal portrayed in John Wesley's "The Character of a Methodist." Simplicity, assurance, holiness of life, prayerfulness, joy, and neighborliness were the elements of that ideal character. In subsequent chapters the author reviews the translation of this ideal into life by the ordinary men and women who were members of the early Methodist Societies: their struggles, against legal obstacles restraining them, to transform the earliest meeting-places (farm kitchens and barns, blacksmith shops and garrets, cock-pits and theaters)—into chapels; their spiritual experiences, stemming from the Doctrine of Assurance; their fellowship, especially as expressed through the class

meeting; their family life and their children. By concentrating on the lives of the lay-membership, Dr. Church has helped his readers capture the first Methodist witness as would not have been possible by a study of stronger personalities such as the Wesleys, George Whitefield, or John Nelson. Common folk and generally unknown people are the heroes and heroines of Dr. Church's study: James Field, Silas Todd, William Carvooso, William Stafford, Sarah Bentley, Molly Northrop, and many others. They and other Methodist laymen were largely responsible for revitalizing English religious life in the eighteenth century and for raising the level of English social, political, and economic life in the nineteenth century.

Dr. Church's study illustrates once again that the impact of the Christian movement is to be found much more in the life and activities of its lay folk than in pronouncements or activities of the clergy. It would be unfortunate were the reading of his book confined to this latter group.

CYRIL K. GLOYN

Occidental College

*The Code of Maimonides (Mishneh Torah).*

Book Fourteen. The Book of Judges, translated from the Hebrew by ABRAHAM M. HERSHMAN, D.D., D.H.L. New Haven; Yale University Press, 1949. xxv + 335 pages. \$5.00. Published for Judaica Research at Yale University on the Louis M. Rabinowitz Foundation.

The volume under review constitutes the first complete English translation of all the treatises in Book Fourteen of the Code of Maimonides. The Ramban lived 1134-1204 and his code stands as a most exemplary work of amazing mastery of the vast realm of Jewish law. It is indeed a miracle of achievement because of its perfect system and comprehensive laboriousness. In this work are summed up growth and development, legal development, of a people for whom law and religion are intertwined as a sacred manifestation of the Godhead.

The fourteenth or last book of Maimonides *Mishneh Torah* is called by the great philosopher, rabbi and physician, "The Book of Judges" and consists of five treatises, namely: *Sanhedrin*, *Evidence*, *Rebels*, *Mourning*, and *Kings and Wars*. The Sanhedrin were the superior courts and were of two kinds, one of seventy-one members (the Great Sanhedrin) and one of twenty-three (The Small Sanhedrin). But this treatise discusses the entire judiciary system from the Supreme Court to a Court of three laymen and even down to one qualified judge. The composition, functions, and powers of the courts and their ethical standards were treated as are also the substantive and procedural rules regarding civil, ritual and criminal cases; the death punishment and flagellation are in its purview.

The second Treatise, dealing with *Evidence*, is an exhaustive analysis of witnesses and their qualification; the principles of examination of witnesses. Rabbinic generosity is shown in monetary matters to assist business. Scriptural and rabbinic law relevant to testimony are presented. Plotting witnesses are dealt with sharply.

The third Treatise, called *Rebels*, delineates the exalted position of The Great Sanhedrin as a legislature and highest court. Decision may be reversed. The three kinds of rebels are: a sage invalidating a ruling of the Great Sanhedrin, a son or daughter cursing or striking a parent; and "the stubborn and rebellious son." Nothing is said about rebellion against the government, such as became current in the West through the formula: "Rebellion against tyrants is obedience to God."

The Fourth Treatise is entitled, *Mourning* and depicts the beginning of mourning, those for whom the individual is expected to mourn according both to biblical and rabbinic law; when a priest may defile himself in this regard; the mourning period of *Shivah* (seven days) *Sheloshim* or thirty days; the rending of the garment, Sabbath and holidays, funeral services, eulogies and comforting the mourners.

The Fifth or last Treatise is styled *Kings and Wars*. Here are analyzed the king's pre-

rogatives, the legal power vested in the king; the people are warned against possible royal abuses. The king is advised and even appealed to by Maimonides to be worthy of his exalted position and he is urged ever to have with him a Scroll of the Law. This is quite different from the celebrated advice given by Niccolo Macchiavelli in *Il Principe!* The honor justly due the king is stressed and the famous warning found in I Samuel 8: 11-17 is repeated for emphasis and warning. It was that memorable passage which George Washington quoted when some zealots urged royalty upon him. The king must compensate his subjects for whatever he takes from them. Religious war is distinguished from an optional war.

The Seven Noachide commandments which constitute the code of humanity prior to the Decalogue are discussed. Finally we read a remarkable description of the *Messianic Age* which will bring the complete liberation of Israel and the inevitable metamorphosis of the nature of man. This was almost as daring a prophecy in its way for the 12th century as was Isaiah's regarding world peace twenty-five centuries ago! And with the creation of the State of Israel and with the great healing powers scientists attribute to atomic energy, who can say that the millennium of Isaiah and Maimonides is still far away?

Maimonides is the master codifier and it does seem peculiar for him to include logically the Treatise of *Mourning* in the Book of Judges, though there is the slender thread of association of the sentence of death passed by the Court and natural death and the problem of mourning that this raises.

In a word, one cannot help but marvel at the epochal and virtually eternal character of the genius of Maimonides. And scholars and laymen, jurists and legists, historians and philosophers, will all alike find Dr. Hershman's truly admirable translation into lucid English an enduring contribution, with his excellent Introduction and illuminating notes which reveal a mastery of the learned field of study and the infinite pain and zealous care of the thoroughly equipped scientific investigator. These are 65

pages of finely printed notes which, believe it or not, also make interesting reading. It was a fascinating experience to check the references. There is a good glossary and a helpful Index. Possession and study of this work will be greatly rewarding.

JOSEPH S. SHUBOW

*Temple B'Nai Moshe,  
Boston, Massachusetts*

*As a Mighty Stream.* By JULIAN MORGENSEN-STERN. Philadelphia: The Jewish Publication Society of America, 1949. 442 pages. \$4.00.

For many years publications by Dr. Morgenstern, since 1947 President Emeritus of the Hebrew Union College, have attracted the interest and commanded the respect of scholars concerned with Jewish and Old Testament studies. This recent book, compiled since his retirement from the presidency but in the midst of his duties at the Hebrew Union College where he is still on the faculty, is a selection of fourteen of his addresses delivered before various groups since 1915. Some of these addresses and essays have been published previously but have been revised or expanded since. Several are talks given before the faculty and students of the College on the occasion of the beginning of the academic year. While the writings are placed in chronological order in this book, they furnish a sort of continuity representative of Israel's development from the early Old Testament period to the Reform Movement in America today. For in spite of the heterogeneity of subject matter and of occasion for writing, Dr. Morgenstern has selected and arranged these samples of his past efforts in such a way as to create the feeling of continuity in the book as a whole, and hence to justify the pertinence of his title, *As a Mighty Stream*, taken most appropriately from the words of the prophet upon whose oracles he has spent so many years of scholarly research.

This book does not deal technically with problems of biblical criticism or Jewish culture, but it presents a comprehensive, delightfully written and genuinely sincere account of Judaism as a faith with a cosmic destiny as inter-

preted by one who has had no small part in contributing for several decades to the development of the Reform Movement and to biblical scholarship and liberal thinking in the religious life of America.

The reviewer would like to suggest that this book is definitely usable. The Jewish or Christian instructor in the liberal arts college or the divinity school will find several essays which he will want to include in the "required reading" lists,—notably the first essay entitled "The Foundations of Israel's History" (dealing with the religion before the fall of the northern kingdom) and the several chapters which sympathetically record the significance of Reform in America. *As a Mighty Stream* should enrich the outlook of students of both Jewish and non-Jewish background.

BEATRICE A. BROOKS

Western College for Women

*A Commentary on the Creed of Islam. Sa'd al-Din al-Taftazānī on the Creed of Najm al-Dīn al-Nasafī.* Translated with Introduction and Notes by EARL EDGAR ELDER. New York: Columbia University Press, 1950. (Number XLIII of the "Records of Civilization" series.) xxii + 170 pp., bibliography, index. (Published also in Great Britain, Canada, and India by Oxford University Press.) \$3.75.

Here is a work both important and readable; for which one may predict a welcome amongst readers of the Journal actually or potentially interested in the religious thought of the Muslim people. It is a good translation into English, attractively presented, of a lucid and intelligent statement of a scholastic Muslim's faith, written in the 14th century, and used as a textbook in the 20th in theological colleges in to-day's Islamic world.

The author, al-Taftazānī, was born in a village (Taftazān; not otherwise notable) of Khurāsān—the northeastern province of modern Iran—in 1332. A man of wide interests, studious temperament, and, obviously, of very high I.Q., he received a good and wide educa-

tion in the then Islamic manner, and soon became one of the leading intellectuals of the day. The century was politically turbulent; but conquerors and rulers who on occasion held other human life cheap, had high esteem for scholars, and patronized them grandly. This man lived a long and productive life at a succession of places and courts of Central Asia, ending his days in the service of Timūr ("Tamberlane") at Samarcand—brilliant capital of the world. He wrote a succession of treatises, many of them quickly and permanently popular, on grammar and rhetoric, law and jurisprudence, logic and metaphysics, and theology. His commentary on the Qur'ān is in Persian; he translated a volume of Sa'dī's poetry into Turkish; but it was Arabic that he used for the bulk of his writing.

In theology, he did as many another had done: he took a short, widely accepted credal statement, written two and a half centuries before, and commented on it at length. Al-Nasafī's "Beliefs" was the first brief presentation of Muslim scholastic orthodoxy (how exceedingly gradual was the formulation and acceptance of a theological system in Islām!); and it soon became famous. A translation of it forms part of the appendix to Macdonald's *Development of Muslim Theology . . .*, 1903; it covers a mere 7 pages. Al-Taftazānī goes through this brief *credo* phrase by phrase, explicating each point; often writing an essay on a word.

Dr. Elder, in his preface, commends the book to mediaevalists and neo-Thomists as an Islamic instance of scholasticism. This it is; but surely more significant than its thus rounding out our apprehension of that stream of ideas is the second reason which he there gives for its interest to us, and which he elaborates in his able Introduction: namely, the fact that this commentary is "a record of what orthodox Islam has thought and taught for more than five hundred years" (p. xxii). Hardly had it appeared before Muslims with authority to speak began to take it saying, 'Yes, this is indeed what we believe.' There is in the 20th century a small but influential and perhaps

growing group of modernist Muslims whose creed this theology does not express; but that is quite another story. Westerners who wish help in knowing and understanding the normative belief of the main body of Islamic peoples over the past several centuries should read and study this book. (The comparable publication, by W. C. Klein, of a translation of the *Ibānah* of al-Ash'arī, New Haven, 1940, is a work more for specialists; since al-Ash'arī is a more famous and more crucial but in fact much less representative writer.) Such Westerners should remember, at the same time, that in Islām *theology* has not had quite the same central part as it has in, say, Protestant Christianity. Particularly during the centuries here concerned, *mysticism* has played an at least equally important rôle; and, throughout, the *Law*—the community organized practically and morally—has been at least equally fundamental. But this book may be regarded as the intellectual expression of the faith of a man highly, almost officially, representative.

The translation itself is to be commended for its smoothness; and there seems no reason to doubt its general accuracy. For the basic concepts, the Arabic terms are throughout given in parentheses along with their English version, as is, of course, essential for serious students. There are one or two points where I wondered if a slightly different rendering might not have conveyed, to a reader unfamiliar with Arabic or Islamic technicalities, a juster, or more readily grasped, appreciation of what was in the author's mind: 'inference' for *istidlāl*, rather than 'deduction' (pp. 22 ff.); 'text', or some periphrasis, for *nass*, rather than 'statute' (*passium*); 'formal prayer' or 'prayer' for *salā*, rather than 'worship' (pp. 152 ff.—especially in the case of "*salā for the dead*"). Page 167, line 19, the word 'wavering' seems hardly *le mot juste*. But these are quite minor points.

A matter of substance on which I would question the rendering concerns the chapter on what Dr. Elder calls 'Belief' (pp. 116–126), and which I suggest might be better rendered 'Faith'. In this chapter I seemed to find a consistent tendency to interpret what al-

Taftazānī is trying to say in an intellectualist and rather static fashion, whereas the author is, I believe, doing his best to insist that belief is more than that, is something more active, something involving a full personal response. He is at pains to distinguish what he means by 'Belief' from mere knowledge, mere recognition of truth; and his argument loses force unless the terms chosen to express 'Belief' and its counterpart Unbelief bear out this moral involvement. Elder uses "assent" (*tasdiq*), "acknowledging" (*idhān*), "denial" (*juhūd*), "resignation" (*khudūf*); while I think that operative notions such as commitment, refusal, and surrender are, rather, involved. Examples: the Qur'ān passage (27:14) which he translates "They denied it though their souls knew them, that is, the signs to be genuine" (p. 122) would perhaps be more illustratively rendered "They *rejected* them, though they knew in their hearts that they were true." And when he says of 'Belief' (*īmān*), "it is the assent of the heart which reaches the point of decision and acknowledgement" (p. 121), this last word seems a weak representation of what the author meant by *idhān*; I would suggest that it partakes of what Sartre means by *s'engager*. The opening paragraphs of this chapter, in which he struggles to define Belief, seem entirely headed in this direction. And in fact, he resorts to what is, curiously, virtually the literal equivalent of this French existentialist term, when he permits himself the localism of characterizing Belief as the Persian *girawidan* (p. 117; Elder has misconstrued here the Steingass reference which he cites). The idea might be grasped in a colloquialism of our own, as "putting one's money on." Admittedly the author fights shy of making faith a matter purely of the will, a matter of choice (pp. 122 f.); but he knows that it comes very close to that. It is for him an activity of the mind; yet it includes, and must include, a giving of oneself. In this, it is not insignificant that virtually all the terms that he uses are dynamic in their structure: grammatically of the IIInd and IVth verbal forms of the Arabic. However, my contention is on the basis not of individual words,

but of the context and the general import of the author's whole argument in this chapter.

A work such as this is studied in the Orient with super-commentaries; and Dr. Elder has given his in the prescribed Western manner, of footnotes. These, like the Introduction, are helpful and, with a semi-lay reader chiefly in mind, on the whole well-chosen. One point: p. 52, his annotation of the Arabic technical term for 'person' of the Christian Trinity, *uqnūm*, might refer the reader to Sweetman, *Islam and Christian Theology*, vol. 2, appendix 1 (pp. 225-37), 1947, for a discussion of the form.

Despite any criticisms, Dr. Elder has rendered an important service to students of Islam and students of scholasticism; and, let us hope, to the cause of international and inter-community understanding.

WILFRED CANTWELL SMITH

McGill University, Montreal

*Drawing Room Conversion.* By ALLAN W. EISTER. Durham, North Carolina: Duke University Press, 1950. 236 pages. \$3.50.

Students of religion will be grateful for the book under review by Professor Eister, who teaches sociology in Southern Methodist University at Dallas. It is a study of the movement founded by Frank Buchman, variously known as Buchmanism, the Oxford Movement, and Moral Rearmament. It is the most elaborate study of the group by any outsider to date, and what is perhaps more important, it is a carefully wrought out description and analysis of the entire history of the movement, following a certain definite sociological method. This is set forth in Chapter III, which is entitled "Some Tools for Sociological Analysis." It proves to be an adaptation of the method suggested by sociologist Howard Becker and centers about an analysis of the sect and the cult. Thus far there has been no general agreement as to the usage of these terms. They are frequently used interchangeably, and both are about equally distasteful to those to whom they are applied, for they both carry, in their customary usage, some element of depreciation of the group so described. I have personally come

to despair of ever reaching anything like general agreement on the exact meaning of the terms. If arbitrary definitions were to be made of the two, I can think of none better than those here suggested, viz; "The sect is a rigorously organized group of people who by their conduct indicate that they have chosen to 'live apart' from society in general according to what they conceive to be important and imperative standards . . . the sect is, characteristically, a closed group with rigid qualifying tests for prospective members and with continuing tests, or disciplines, for elected members" (p. 75). On the other hand, a cult is "a general designation for those young religious groups to which participants may adhere as they choose without undergoing any formal tests for membership and without necessarily severing either active or nominal membership in the churches or denominations in which they are already communicant members" (p. 76). I would want, however, to eliminate the word "young," for while cults are perhaps more ephemeral than sects or denominations, some groups that otherwise meet the requirements of the definition have managed to maintain themselves for a longer period than some of the sects and denominations. But when such definitions have been given and generally accepted, few movements actually in existence will be found to represent purely the one or the other.

As for the study of the movement itself, the book does an admirable job. The author has read about everything published by or about the "groupers." He has made personal contact with individual members of the groups and watched the groups in action. He gives a vivid account of the personal experiences of members of the group, mostly in their own words. He traces the development from the earliest life-changing house parties to the latest Moral Rearmament activities in Europe and America. Altogether it is an excellent account and analysis of the movement. One could wish he had documented his generalization that "participation in the Oxford Group does appear to have been comparatively shortlived,

except in a few cases." The writer has known not a few himself whose interest has been constant across the years. I suspect he is right, but he has given no evidence to support the statement. His declaration that "ultimately the temporary interest of participants in the Group and its pattern of activities reflected itself in the decline of the movement itself, following a comparatively short period of existence," would seem to me to convey the impression of a degree of decline that is not yet evident.

It is to be hoped that like sociological or psychological studies of other significant movements, cults or sects, will be forth coming.

CHARLES S. BRADEN

*Northwestern University*

*The Forming of an American Tradition.* By LEONARD J. TRINTERUD. A Re-examination of Colonial Presbyterianism. Philadelphia: The Westminster Press, 1949. 352 pages. \$6.50.

Professor Trinterud of McCormick Theological Seminary has made a notable contribution to the growing literature of American ecclesiastical beginnings. He tells the story of colonial Presbyterianism from the coming of the Puritans to the founding of the General Assembly, an event which coincided with the adoption of the constitution of the United States. He deals with both theological and institutional developments.

The book treats with especial effectiveness the story of the struggle between old-world, Scotch-Irish Presbyterianism and a new, indigenous American emphasis in Presbyterianism which sprang largely from the Great Awakening. The thesis of this portion of the work is summed up in this sentence from the jacket, ". . . the living genius of Presbyterians as a force in early American life lies, not in the strongholds of reaction, but in the forward-moving and forward-looking ranks of evangelical Christianity." Professor Trinterud shows that New England ideas and personalities played a very prominent role in the develop-

ment of colonial Presbyterianism. The common idea that the Church was chiefly a Scotch-Irish institution arose from the fact that "before many years of the nineteenth century had passed, a Scotch-Irish party arose within the Church in whose eyes the New England group were interlopers, who had somehow crept into a Church that had always been essentially Scotch-Irish" (p. 227).

Especially interesting are a chapter on "The Threat of Anglican Establishment," and a chapter on the Church in the American Revolution.

J. PAUL WILLIAMS

*Mount Holyoke College*

*The Dead Sea Scrolls of St. Mark's Monastery.* Vol. I. *The Isaiah Manuscript and the Habakkuk Commentary.* Edited for the Trustees by MILLAR BURROWS with the assistance of JOHN C. TREVER and WILLIAM H. BROWNLEE. New Haven: The American Schools of Oriental Research, 1950. xxiii pages + LXI plates. \$5.00.

Here we have a clear and handsome publication of the Isaiah Manuscript and the Habakkuk Commentary, doubtless the two most important of the now famous Dead Sea Scrolls. Incidentally, the "Dead Sea Scrolls" now seems accepted as the prevailing designation for these manuscripts, in preference to the 'Ain Feshkha Scrolls or the Jerusalem Scrolls as they have also been called.

A General Introduction, written by Millar Burrows, narrates the story of the discovery of the scrolls and explains the procedure adopted in the present publication. Then follows a description of the Isaiah Scroll by John C. Trever, a discussion of the Habakkuk Commentary by William H. Brownlee, and a statement on the palaeography of the scrolls by Trever.

The object of the editors has been to present the manuscripts in a purely objective way for further study by qualified scholars. There is no discussion of problems of dating and almost none of problems of interpretation, for which

numerous articles in various periodicals may be consulted.

The plates give Trever's unretouched photographs, reproducing the manuscript columns in almost exactly the size of the original. A transcription of the text in printed Hebrew faces each plate.

Athanasius Yeshue Samuel, Syrian Archbishop-Metropolitan of Jerusalem and Hashemite Jordan, who first purchased the scrolls from the bedouins, writes a Foreword appreciative of the role of the American Schools of Oriental Research in dealing with the manuscripts. He is also pictured in the frontispiece of the volume.

JACK FINEGAN

*Pacific School of Religion*

*A Critical Study of Primitive Liturgies Especially that of St. James.* By K. N. DANIEL. Second Edition, revised and enlarged. Tiruvalla, Travancore, S. India, 1949. 267 pages. (Copies may be obtained from the author, C/o S. C. Seminary, Tiruvalla.)

The first edition of this work appeared in 1937. This enlarged edition has been made in the light of review-criticisms and of recent works in liturgics such as Dix's *The Shape of the Liturgy*. But the basic theses remain unchanged. It is a great pity that the new edition, in comparison with the earlier one, is so wretchedly printed as to make it almost illegible in some places. For there is much learning here, and many suggestions worthy of study with respect to the developing phraseology of Eucharistic prayers as new doctrines take on new emphases. Particular attention is given to such matters as: the invocation of saints, the mediatorial priesthood, the "unbloody" sacrifice of the Eucharist, the formula of consecration, and the *epiklesis* of the Holy Spirit. The author endeavors to show how these ideas and forms have gradually intruded themselves into the ancient liturgies of the first four centuries. Though he refrains from evaluating their respective merits, one is conscious throughout

of a personal distaste of the author for many of these medieval and even modern developments.

The Syriac or Jacobite Liturgy of St. James receives his main attention, though its development is illustrated by reference to all the historic Eastern rites, and sometimes also by reference to the Western liturgies. The Jacobite liturgy is unique in having some eighty odd differing forms, there being no authority qualified to impose uniformity of usage upon the various bishops and archbishops. Most of these varieties exist only in manuscript form; and there is probably no living scholar who has so wide an acquaintance with so many of them. The author's thesis is that the primitive consecration consisted of an oblation of bread and wine followed by a prayer of thanksgiving. The oblation has generally been changed into an offering of the "unbloody" sacrifice of Christ's Body and Blood, and the thanksgiving either reduced to a vestige or supplanted altogether by an *epiklesis* of the Holy Spirit. Moreover the *epiklesis*, while originally an invocation upon the worshippers, became an invocation upon the elements. This latter point would depend upon whether one adopts, as the author seems to do, Dom Dix's reconstruction of the *epiklesis* in Hippolytus' *Apostolic Tradition*.

MASSEY H. SHEPHERD, JR.

*Episcopal Theological School*

*The Gospel in Hymns.* By ALBERT EDWARD BAILEY. New York: Charles Scribner's Sons, 1950. 600 pages. \$6.00.

For many years Professor Bailey has been known as a master of the religious arts. All over the country people are indebted to him for his interpretations of that painting and music and literature which bring to life the sanctities of our faith.

In this latest volume concerning the hymns of the church, Professor Bailey has gathered the fruits of a lifetime interest to share them with all who will stop and taste. Here are

six hundred pages of fascinating information and thoughtful interpretation of those hymns which voice our religion.

Both the selection of hymns and the arrangement of the book are of considerable interest. The hymn books of nine major Christian denominations, together with one undenominational volume, were studied. From these ten hymnals those hymns were selected for interpretation in Professor Bailey's book which appeared in at least six of the hymnals. A very few other hymns were added for special reasons. Thus the 313 hymns chosen might well be considered as the basis of choral music for the ecumenical church. You can readily see what a convenient instrument Bailey's book necessarily is for those pastors, church school workers and music teachers who want to understand the development of the hymn and the information available about the 313 hymns most commonly used in English speaking churches.

Interesting too, is the arrangement of the book. Since Professor Bailey has the English hymn in mind, he begins his study with the period of the English Reformation when hymns and psalms came into more common usage. From this period the book moves to those succeeding years which brought Milton and Bunyan, Watts and the Wesleys, Toplady and Cowper and the romantic poets.

Then came the Oxford Movement and the translation of those Latin, Greek and German hymns which the Continental church had been using for centuries. Following this movement, Bailey discusses the various contributions of the Victorian era and finally, the appearance of the social gospel in our hymns. What a comprehensive book this is! What a treasure house it will be for many years to come for those Christian workers who are particularly interested in worship!

CLARENCE SEIDENSPINNER  
*Racine, Wisconsin*

## Book Notices

### Judaism

*The Purim Anthology.* By PHILIP GOODMAN. Philadelphia: The Jewish Publication Society of America, 1949. xxxi + 525 pages. 55 illustrations. \$4.00.

I know of no better way for a reader—whether Jewish or Christian—to sense the feeling of Jewish tradition than by making use of the three volumes in the so-called "Holiday Series" published by the Jewish Publication Society Press. The first two volumes were *Hanukkah: The Feast of Lights* by Emily Solis-Cohen and *Sabbath: The Day of Delight* by Abraham E. Millgram. Still other volumes are to be published in the future.

In Chapter I of the volume under review, Dr. Solomon Grayzel treats the question of the historical character of the Book of Esther rather cavalierly, to my mind. However, it is true that the significance of Purim rests not upon the historicity of the story of Esther, but rather upon the pent-up joys which Jews in all parts of the world and all periods of history have been able to release on this occasion.

Book One deals with the "Story of Purim" in three chapters; Book Two with "Purim in Literature, Art and Music" in nine; Book Three with "Purim for Younger People" in two chapters; Book Four with "Purim Joy" in eight chapters; and Book V with "Commemoration of Purim" in one concluding chapter. There is a Music Supplement, in addition.

A highly interesting and useful anthology.

CARL E. PURINTON

Boston University

*Hammer on the Rock: a Short Midrash Reader.* Edited by NAHUM N. GLATZER. New York: Schocken, 1948. 128 pages. \$1.50.

The first part of the title is based on Jer. 23:29: "Is not my word like . . . a hammer that breaketh the rock in pieces?" and the interpretation in Sanhedrin 34A "As the hammer splits the rock into many splinters, so will the scripture verse yield many meanings." This small volume is not intended to replace the lengthier compilations. It is to be hoped that its spiritual profundity will lead many readers to their exploration. The richness of communal experience which produced the Midrash is splendidly exemplified in a saying of Rabbi Hanina. A teacher might well test the creativity of his work by the degree of meaningfulness he finds in this saying: "Much have I learned from my masters, and more from my comrades than from my masters, and from my disciples the most."

EUGENE S. TANNER

University of Tulsa

### *Road to Zion: Four Centuries of Travelers Reports*

Edited by KURT WILHELM. New York: Schocken, 1948. 117 pages. \$1.50.

This book contains a series of documents, most of which are letters, written by Jews who left Europe and journeyed to Palestine from 1495 to 1894. These documents are significant in many ways. Several of them, especially the letter of Elijah of Pesaro written in 1563, give detailed and fascinating accounts of Mediterranean shipping. They throw considerable light on political and economic conditions in Palestine. We find, for example, paragraphs on such diverse subjects as the reaction of the European Jews to the foods available in the Palestinian markets and the high-handed method by which the Turkish army recruited its personnel. The documents also reflect the varieties of religious experience in an important but little known epoch of Jewish history. They offer, of course, many examples of how intense and how extensive the longing for Zion had become in the four centuries before Zionism had become a great organized movement.

EUGENE S. TANNER

University of Tulsa

### The Ministry

*Pastoral Leadership.* By ANDREW W. BLACKWOOD. Nashville: Abingdon-Cokesbury Press, 1949. 272 pages. \$3.00.

The author says he has written this book in answer to frequent requests for guidance in pastoral leadership. Ministers have no doubts about "the importance of preaching and pastoral work, for the need for radiant living in a world that has almost lost the way to God. But they feel the need for wise counselling on the minister as executive and organizer." To meet this need Dr. Blackwood has written a book equally divided between the pastor as executive and the pastor as organizer. Dr. Blackwood begins with a young minister facing his first charge. What should be his goals? How shall he proceed? What are the problems facing his church? With what resources can he face them and how develop those resources? He must study the community around his church and try to bring it into relationship. But that may involve him with other churches. What about comity?

As organizer how conduct an evangelistic program and nurture recruits? There are problems of religious education and community welfare. Many a pastorate has been wrecked by unwise interference with women's activities. Then there is the church budget, and the claims of the denomination. Dr. Blackwood gives

clear, constructive advice which, if followed, should make for happy and profitable service.

JOHN GARDNER

New York City

*The Ministry*. Edited by J. RICHARD SPANN. Nashville: Abingdon-Cokesbury Press, 1949. 208 pages. \$2.00.

This volume is based on the twenty-ninth symposium of the Evanston, Illinois, Annual Conference on Ministerial Training. The editor believes it will be considered indispensable for all young people who are seriously considering full-time Christian work. Seventeen outstanding ministers discuss as many aspects of Christian service as conducted today. The book is divided into three parts: (a) The minister's pre-requisites, (b) The minister's work, (c) The minister's personal life. The chapters cover every aspect of the ministry beginning with the forces which usually lie behind a man's sense of "call," the academic training considered essential until the hour when he feels warranted in seeking ordination. The minister's work is considered by six men who are considered outstanding in the departments with which they deal. Lastly consideration is given of the minister's personal life. Some pastors may well consider this the most valuable section of the book. Elton Trueblood's address on the minister's study is deserving of special mention. No man is more capable of warning ministers of their special dangers, or giving more wholesome advice on the way in which a man can equip himself for the work to which he has dedicated his powers.

JOHN GARDNER

New York City

### Christ

*Christ*. By MAXIMILIAN BEYER. New York: Philosophical Library, 1949. x + 284 pages. \$5.00.

This is a strange book—even the notices about it have been so scarce as to suggest some mystery about its circulation.

The author is introduced as "Director, Re-Education Foundation," and the jacket claims "this biography of Christ resulted from the discovery of the cause of all functional mental and emotional disturbances." It adds that during a casual reading of the miracle of healing the palsied man the author was startled with the recognition of his own discovery in Christ's procedure, and a subsequent study of his teachings resulted in his own discovery of the origin of the "Consciousness of Guilt" and a dependable method for its removal.

The implications of these claims are many and confusing, and so are the contents of the book. It is a strange mixture of psychology and psychiatry, Jewish and Pauline theology, and history of religion. The author seems to exalt the character of Jesus, but largely by way of his own personal speculations. In the

debunking era of two decades ago, it might have been a popular book for its proceeds largely by the methods current then. But it seems rather out of date now, even to the point of being in rather bad taste in some literary and theological respects.

The book seems almost wholly unaware of the findings of modern historical scholarship, and that on such an important subject. There is never a bibliographical reference, and the occasional footnotes are devoted to some queer slant at a Greek word or a bit of grammar or an Old Testament quotation. The author is familiar with the interpolation process in the transmission of the gospels, and makes a good many explanations on that basis, but I do not believe modern New Testament scholars would agree with many of his suggested interpolations.

Sin was to Jesus, as Beyer sees it, just as strange as his concept of deity. The "Judaism of Christ's day was primitive and barbarian in its conception" of sin, an "irrational jumble of physiological misconceptions" based largely on sex and its perversion. It all began in the temptation experience where hunger was regarded as an "evil desire" and had to be suppressed, according to current Judaism. The acts of suppression of this and other normal human cravings always resulted in sin, and sex was the worst offender. In a chapter of 28 pages, about 90% of the material is directed to such an attack on these and other aspects of sin. So topic after topic is treated in this strange book.

There are many unusual insights and some profound observations about Jesus in this book, but it is unfortunate that so much of the book is negative in its final results. The over-all picture of Christ is so curiously distorted that its positive values will hardly warrant its recommendation except as an oddity in its field. I know of many better ways to invest \$5.00 in a book on Jesus of Nazareth.

CHARLES F. NESBITT

Wofford College

### Miscellaneous

*Notes on the Miracles of our Lord*. By RICHARD C. TRENCH. Popular Edition. Baker Book House, 1949. 298 pages. \$2.50.

The first edition of this book appeared in 1855. In the original work the footnotes occupied up to half a page and some were in foreign languages. In this Popular Edition the notes have been reduced to a minimum. Polemic passages have been reduced or eliminated, and a few other alterations have been made, but the great body of the work remains unchanged. Preliminary chapters discuss the credibility of the gospel records, the definition of miracle, and the relation of miracles to nature and to the will of God. The remaining chapters are a commentary on thirty-three miracles of Jesus.

*The Home Book of Bible Quotations.* By BURTON STEVENSON. New York: Harper & Brothers, 1949. \$6.00. 645 pages.

This is a handsomely bound and printed concordance *plus* a number of features not found in concordances. One important *extra* is the inclusion of the apocryphas of both Old and New Testaments. Another is the insertion of brief biographies of biblical characters, in the words of the Bible itself. Thus, Jacob receives more than a full page, Jesus twelve pages. There are complete cross-references. The omissions of the *ibid.*, bane of most concordances, is a relief to the eyes of the hurried seeker of a specific reference. Why this volume should be of any more use in the home than in the office is a question, but it should be a useful reference work.

*On Englishing the Bible.* By RONALD KNOX. London: Burns Oates, 1949. x + 101 pages. 6 s.

This is a series of eight short essays by the translator of the *Knox Bible*, the British authorized version of the new Catholic English Bible. In these essays the translator writes in refreshingly frank mood of his experiences in the work of translation; a sort of behind-the-scenes exhibit of the processes of his work, the trials and tribulations which a man undertaking such a task would inevitably face. It is somewhat suggestive of Dr. Goodspeed's *Problems of New Testament Translation*, but done in somewhat lighter vein.

#### Primitive Religion

*Navaho Sacrificial Figurines.* By BERARD HAILE. Chicago: The University of Chicago Press, 1947. 100 pages. \$2.50.

When we speak of primitive religion we often think of the inhabitants of remote islands and continents, but there is also still an important and unexhausted area of exploration among the Indians who live in the United States. It is urgently necessary that the data in this field be observed, recorded and interpreted as fully as possible by qualified researchers before the encroachments of civilization modify it utterly or render it forever inaccessible.

In this small book Father Haile presents material which he obtained at the well-known Navaho center of Lukachukai, Arizona, in 1934. His informant was "salty water (clan) man," a resident of that district and a practitioner of the figurine ceremonials here described. The situation most frequently involved is that of illness, which is supposed to have come because of an offense committed wittingly or unwittingly against some animal. Actually, it is believed, the offender has not so much injured the animal itself as the supernatural form of the animal, and it is from the realm of the supernatural that the sickness has been visited upon the guilty person. The most effective way to attain a remedy is to prepare a reproduction of the cause of the

illness, that is to make a figurine of the animal offended. The performance of this act constitutes a small ceremony, and is carried out to the accompaniment of certain songs. When completed, the figurine is deposited in some place which is supposedly of easy access by the supernatural.

Details and drawings of a large number of such figurines are given, together with accompanying songs, transcribed in the Athapaskan alphabet and translated.

#### The Bible

*An Introduction to the Old Testament.* By EDWARD J. YOUNG. Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., 1949. 414 pages. \$5.00.

Here is a recent and definitive study of the Old Testament from the standpoint of "historic orthodox Protestantism." Its chief aim is to show that the books of the Old Testament "exhibit an inner harmony and underlying unity" (p. 9).

The plan of the book is similar to that of other introductions. Each chapter contains a discussion of the problems of higher criticism and a general analysis of the contents of the book; these discussions are very comprehensive and include good bibliographies. The discussion of the history of Pentateuchal criticism, for example, begins with the Gnostic sects and is carried through to Pfeiffer's S source (pp. 109-153)!

However, the approach is not objective or scientific. The author's conclusions consistently follow the party line: Mosaic authorship of the Pentateuch, Isaianic authorship of the book of Isaiah, Davidic authorship of all psalms bearing his name, historicity of Jonah and Ruth, etc. And, for him, the New Testament is a final authenticating proof of the correctness of his position. "The New Testament, which is the infallible Word of God, speaks of Ruth as an historical person. This rules out the possibility that the book of Ruth is a mere romance and not true history" (p. 331).

H. NEIL RICHARDSON

*Syracuse University*

*Archaeology and Bible History.* By JOSEPH P. FREE. Van Kampen Press, Wheaton, Illinois. xii + 398 pages 19 illustrations, 12 maps and charts. \$5.00.

In his *Archaeology and Bible History*, Joseph Free, Professor of Bible and Archaeology at Wheaton College, Wheaton, Illinois, seeks to confirm and illustrate the Bible by the results of archaeology. He recounts the Bible's history, making frequent references to archaeological discoveries. Professor Free's documentation demonstrates his wide reading in the field, and contains references to much of the work done in Palestine in the last seventy years, as well as references to explorations and excavations in contiguous territory.

Among the reasons why this book must be used with caution are the following.

- 1) The author, a self-styled fundamentalist, believes in the verbal inspiration of Scripture (p. 3). Since he is seeking to "confirm" the Bible he becomes involved in circular reasoning: God dictated the scriptures; the scriptures are inerrant; therefore the archaeological evidence, if true, must support the inerrancy of Scripture. Thus he cannot weigh evidence impartially.
- 2) The author conducts a polemic against "liberal" views in which he distorts those views opposed by presenting a totally inadequate, trivial statement of the arguments being contested (cf. pp. 110, 115-116, 151-152, 200, 216-217, 255-256, 341-343), including the documentary hypothesis of the Pentateuch (pp. 12-15) and Form Criticism (pp. 299-302).
- 3) The author's argumentation is inept. He is lax in his dating (pp. 67 ff.), is guilty of frequent *non sequiturs* (pp. 96 ff.), confuses opinions with data (p. 78), and makes an extreme use of the argument *e silentio* (pp. 65 ff.).
- 4) The author's use of his sources is careless. He asserts, for example, that Burrows reports the finding of a small steel ax at Ur (p. 39), but Burrows himself places the discovery at Ras Shamra (*What Mean These Stones*, p. 158).
- 5) The author's documentation lacks references to the published results of specific excavations, an indication that his knowledge of the field is dependent upon more general works making use of such publications.
- 6) The author assumes that confirmation of the historical framework of a religious literature wholly, or in part, confirms the truthfulness of the religious affirmations contained in that literature. Nothing could be further from the truth. Even if an author described the geography of the United States minutely and accurately, he might still err grievously in his report of the spirit and practice of American democracy.

JOHN H. OTWELL

*Pacific School of Religion*

*Lincoln and the Bible.* By CLARENCE E. McCARTNEY. New York and Nashville: Abingdon-Cokesbury Press, 1948. 96 pages. \$1.25.

Dr. McCartney says "Going through his (Lincoln's) speeches, state papers, letters, and recorded conversations, we discover that there are seven hundred quotations from, or references to, the Bible. The majority of these are in his speeches with his conversations a close second. Most of the citations are from the four Gospels and the words of Jesus." He admits that some of those

who know Lincoln intimately affirmed Lincoln did not read the Bible half as much as some said; and also that at heart he was an unbeliever; but this our author denies on evidence. Dr. McCartney has made an interesting collection of excerpts to confirm his belief that a man so apt in quoting scripture must have had intimate acquaintance with it.

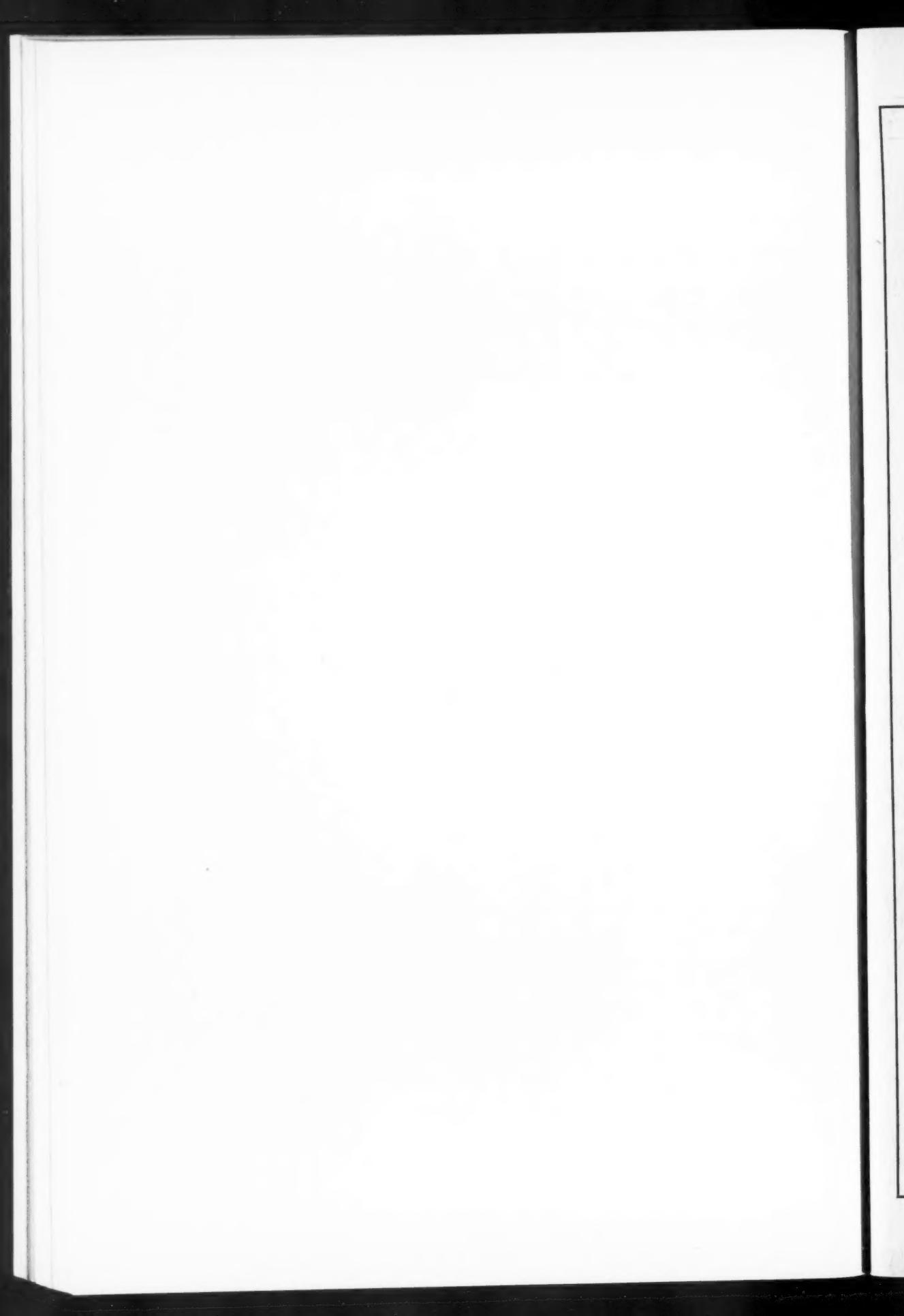
#### Bibliography

*A Classified Bibliography of the Writings of George Aaron Barton.* By BEATRICE ALLARD BROOKS. Bulletin of the American Schools of Oriental Research, Supplementary Studies No. 4. New Haven: American Schools of Oriental Research, 1947. 24 pages. 50 cents.

After a career which was distinguished not only for its length but also for the breadth and depth of the scholarly interests pursued, Dr. George Aaron Barton died in 1942 at the age of 83. He had served as Professor in such fields as Biblical Literature, Semitic languages, and History of Religion in Bryn Mawr College, the University of Pennsylvania, and the Divinity School of the Protestant Episcopal Church in Philadelphia. He had been director of the American Schools of Oriental Research in both Jerusalem and Baghdad and was secretary and treasurer of the American Schools of Oriental Research for sixteen years. Other positions held included the presidency of the Society of Biblical Literature and Exegesis and of the American Oriental Society. His scholarly researches and publications ranged over an area of almost unparalleled breadth. His interests included epigraphy, philology, Biblical criticism, history, archeology, and religion. On all of these subjects, each extremely exacting, he published books as well as numerous monographs and articles.

The *Bibliography* prepared by Mrs. Brooks is a carefully selected one and lists chiefly the writings of Dr. Barton which appeared in the form of books and articles in learned journals. The number of titles given must approximate two hundred, of which over twenty are titles of separate volumes. Of the books best known of all no doubt is *Archaeology and the Bible*, which went through seven editions between 1916 and 1937. The titles appear in this *Bibliography* in the form of two lists. The first is chronologically arranged, and covers publications from 1887 to 1941. The second is topically arranged, and has fifteen main headings running from "Archaeology" to "Sumerian."







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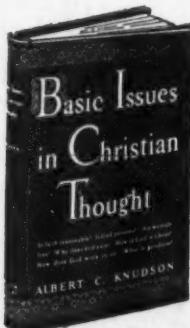
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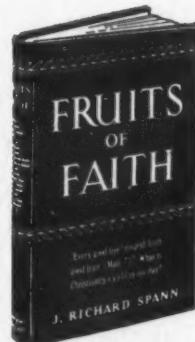
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32	47.00	63.15	52.05	70.73	56.78	77.83
33	49.16	65.88	54.56	74.01	59.61	81.58
34	51.40	68.75	57.20	77.45	62.63	85.60
35	53.83	71.83	60.03	81.13	65.88	89.91
40	68.83	90.68	77.68	103.96	86.46	117.13
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